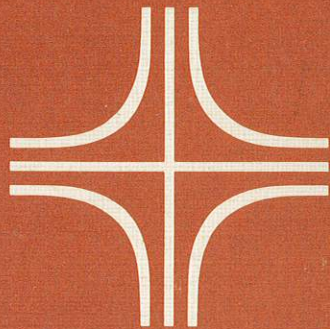


THE
ALTERNATIVE
SERVICE
BOOK
1980

A
COMMENTARY
BY THE
LITURGICAL
COMMISSION



Dear Sir,

10 March 1790

The Alternative Service Book 1980

A Commentary by The Liturgical Commission

CIO Publishing

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ASB 1980 / A Commentary

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Foreword

Since 1965, when the Prayer Book (Alternative and Other Services) Measure was passed, the Church of England has experimented with many forms of service alternative to those in the Book of Common Prayer. The main result of all this experiment has been the Alternative Service Book 1980. The Liturgical Commission has now prepared a Commentary on the Book in the light of its experience in compiling the services, drawing on the valuable Introductions which accompanied them when presented initially to the Convocations and the House of Laity and subsequently to the General Synod. The Commission also indicates how the services have been modified in recent years in the light of experimental use.

We commend this Commentary to the Church, in the hope that it will encourage both clergy and laity to study the new Service Book with care, and enable them to use it profitably for their own spiritual well-being, to the glory of God and for the furtherance of His Kingdom.

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The Background to The Alternative Service Book

The Reformation in England was enforced by the parliamentary imposition of a liturgical uniformity upon the Church of England — expressed in the various Acts of Uniformity of 1548, 1552, 1559, and 1662. These Acts were in essence disciplinary measures to bring the clergy into line. The tone was consistently hostile to any variation from the orders of service, and their rubrical directions were to be obeyed to the letter — indeed it was not only the letter in relation to ceremonies which helped to remove over 1000 puritan ministers from their livings in 1662, it was precisely the letter of the Act, and therefore of the text and rubrics of the Book which was annexed to the Act, which became the law of the Church — for Church law was (and to an extent still is) parliamentary law; and only the lawyers could elucidate by judicial process what the law ever was, whenever the meaning or force of a Prayer Book provision came into question. This brought great difficulties when court cases about ritual arose in the nineteenth century; but for the moment it is sufficient to note that the 1662 Prayer Book was imposed absolutely upon the clergy without any distinction between primary and secondary features, and without any areas of discretion being allowed to them save only of choosing between alternative canticles and prayers where these were provided — and of taking advantage of a general ignoring of those periodic controls on the use of hymns in Anglican worship which went back to Edward VI. Thus the situation remained, at least in theory, until well into the twentieth century. To know what the Church of England's worship was, one looked at the Book of Common Prayer. To lecture in Anglican worship was to lecture on the Book of Common Prayer. To take Anglican worship into new parts of the globe was to take the Book of Common Prayer.

Because the basic concept in uniformity was disciplinary, and because the appeals to law in the nineteenth century failed to contain the rising tides of anglo-catholicism, it was clear by the turn of the century that discipline had broken down. Archbishop Davidson averted a parliamentary enquiry into the Church of England, and instead managed to secure the appointment of a Royal Commission on Ecclesiastical Discipline. The theory was that because it was Royal it would carry the support of parliamentarians, but because it was *not* parliamentary it could both contain leading churchmen on the Commission and also, so it was hoped, command the support of

the anti-Erastian catholic wing of the Church of England. The Commission was established in 1904, and sat until 1906. Hundreds of aggrieved churchmen appeared before the Commission and gave vent to their grievances about the breakdown of discipline in their particular parishes. Mostly the complaints concerned the use of Roman Catholic ceremonies, practices, and texts—sometimes woven into a Prayer Book framework, sometimes replacing the latter entirely.

The Commission's report attested to the disciplinary character of the enquiry. Mostly, it recommended that specified practices should cease. It also recommended that the law should be changed, pointing out that 'the law of public worship in the Church of England is too narrow for the religious life of the present generation'. There was, of course, a pastoral side to these liturgical problems, and this must not be overlooked. The Religious Census of March 1851 had revealed that a high proportion of the population—well over half—did not attend Church and had little contact with it, particularly in the new industrial areas. On more than one occasion the Convocations had addressed themselves to the problem in the second half of the nineteenth century, but to little effect. No-one seemed clear whether liturgical change was intended to benefit non-churchgoers or regular attenders, or how such change could best be effected. Limited benefits were admittedly secured through the passing of the Act of Uniformity Amendment Act of 1872; but the recommendations of the Royal Commission now seemed to indicate a positive step forward towards resolving both disciplinary and pastoral problems. To give effect to their recommendations, the Commission asked that 'Letters of Business' should be issued to the Convocations to prepare new rubrics, particularly on the vesture of ministers at Holy Communion.

We need not linger on the tortuous progress the venture then made through the Convocations (even continuing during the First World War). Suffice it to note that after interminable debate, during which the project lost almost all contact with its original rationale and became a revision of eucharistic texts (which had never been in view in the Royal Commission's recommendations), and when a reply to the Royal Letters to this effect was conveyed to the Home Secretary in 1920, at that precise moment the machinery of Church-State relationships changed; and the whole process virtually went back to the beginning to be handled by the first session of the National Assembly (usually called the Church Assembly) later that year. Over the years the project now became a clear programme for

broadening the liturgical base of the Church of England in order to include anglo-catholics firmly within the fold, whilst setting disciplinary limits to the broadening in order to secure the support of evangelicals. The very carefully restricted permission for permanent reservation of the consecrated eucharistic elements was but one—if the major—illustration of this principle. It divided the Church of England, for each wing got the wrong message: the evangelicals opposed the broadening, and the anglo-catholics opposed the setting of disciplinary limits. Nothing can prevail in the Church of England with both wings opposed; and although the 'Deposited Book' was passed by the Church Assembly in 1927 and in 1928, it was defeated in Parliament in both years; and the laborious processes of revision covering a quarter of a century came to a sudden enforced stop.

The Bishops adopted a threefold policy to cope with the emergency. In the first place, they had the 'Deposited Book' published as a private venture, and to this day a '1928 Prayer Book' remains just as it was then, with the state prayers naming King George V, Queen Mary and Edward Prince of Wales. The Book never had any standing in law, and was thus never affected by Royal Warrant updating the state prayers. On the other hand, publication made it available for liturgical use; and there were many areas where the contents were not particularly controversial and its very existence increased the appetite to use it. The second element in the Bishops' policy met this desire, for in 1929 they issued a public statement (after taking soundings within the Church) that 'in the present emergency and until other order be taken' they would not view the use of the 1928 services as 'inconsistent with loyalty to the Church of England'. It became clear that in doing this the Bishops were asserting some *ius liturgicum* and the decades which followed saw an ever-increasing claim for this authority. It burned its way into the clerical consciousness in such a manner that generations of Anglican clergy were sure that, if they sought and obtained their bishop's permission to do something which had previously been illegal, he had now by that permission made the practice legal. The concepts of legality continued, but with such a gloss upon the nature of law, that uniformity was more seriously imperilled than it had ever been by open law-breaking. Partly by 'passive imperialism' and partly by general acquiescence, powers were created for bishops which had no legal basis at all.

The third element of the new policy was to avoid ever taking liturgy to Parliament again. Instead the quest should be for new *procedures*,

which would not involve the parliamentary method of authorization. Opportunity was sought for this under the aegis of a thoroughgoing revision of Canon Law, undertaken by a Commission which sat from 1939 to 1947. In the new proposed code of Canons was a wider, but more explicit, definition of the phrase 'lawful authority' which occurred in the Declaration of Assent imposed by the Clerical Subscription Act 1865 (and in the correspondingly revised Canon XXXVI in the then-current code of Canons). The whole phrase was '... and in public prayer and administration of the sacraments I will use the form in the said book prescribed (i.e. in the 1662 Book) and none other except so far as shall be ordered by lawful authority'. The exceptive clause had given a toehold in law to the Bishops' supposed *ius liturgicum*; it now gave the point of origin for a new process of authorization. In the 1947 proposals the draft Canon 'Of Lawful Authority' provided that services alternative to those in the Book of Common Prayer could be authorized for each Province by simple vote in the Convocations of the respective Province. However, when the Church Assembly came to deal with this proposal, they were overtaken by the findings of the Moberly Commission on Church-State relations in 1952, which recommended that the laity be given a fuller part. Safeguard after safeguard was built in, during the lengthy negotiations between the Convocations and the House of Laity. Finally, the Prayer Book (Alternative and Other Services) Measure passed the Church Assembly in July 1964, gained parliamentary approval and the Royal Assent in March 1965, and came into force on the 1st May 1966. In its final form it allowed services alternative to those in the Book of Common Prayer to be authorized without recourse to Parliament under the following stringent conditions:

- i. They had to have the assent of the two Houses of Convocation in both Provinces, and of the House of Laity.
- ii. They had to have majorities of two-thirds of those present and voting in each of the five Houses.
- iii. The authorization given should last for a period of seven years, renewable for only one further period of seven years. The Measure was therefore operative until 1980.
- iv. Services had to be approved by the Parochial Church Council of the parish in which they were to be used, or in the case of the occasional services by the persons most closely concerned.

The safeguards were now very restrictive; but the confidence that there would be no roughshod riding over minorities (or over laity by clergy) was correspondingly increased. One point which gained little publicity at the passing of the Measure was that the character of 'lawful authority' was now *exhaustively* defined—and the definition, whilst it distributed powers between the central body, the Church Assembly, and the local body, the Parochial Church Council, gave no powers to the diocesan bishop at all (save those which he always had under the 1662 legislation of 'appeasing doubts'). This Measure thus brought to an end not only the 'emergency', in which no procedure for authorization existed without undergoing the gauntlet of Parliament, but also the panacea of the emergency period, namely the invocation of the supposed episcopal *ius liturgicum*.

After some delay, the House of Bishops took responsibility for introducing into the Church Assembly edited services from the 1929 Book—the 'First Series of Alternative Services' as they were then known—thereby indicating their willingness to give a lead to the Church over the question of 'lawful authority'. Their good intentions were, however, almost immediately put to the test. The 1928 Confirmation service (with its questionable use of Acts 8.14–17 in the preface) flourished in virtually every diocese with the approval of the bishop. The House of Laity nevertheless rejected it by failing to provide the necessary two-thirds majority (129 votes in favour, 72 against) in June 1966. Despite their reluctance to accept such a defeat, the Bishops stuck to the rules, and reverted for over a year to the use of the 1662 Confirmation service only. In so doing they saved the new procedures, which have operated smoothly ever since. The actual Series 1 services—as they came to be known—which were authorized were Morning and Evening Prayer (with some additions, such as a retranslated *Quicumque vult*), Infant and Adult Baptism, Marriage, Burial, and Holy Communion. Not all were absolutely identical with the 1928 text, and particularly the Communion rite, which was an edited variant of the old 'interim rite', though with the 1928 prayer for the Church.

The next 'series' of alternative services originated with the Liturgical Commission. There had been virtually no such committee of experts in the preparation of the 1927–8 proposals except for a brief period before the First World War. Almost the whole of the drafting work had been done by committees of the Church Assembly, or by the whole House of Bishops in the final stages. But as the prospect of the new procedures grew closer in the post-war

years, the Convocations asked Archbishop Fisher in 1954 to appoint a genuine Liturgical Commission. The Commission came into being the following year, as an Archbishops' Commission, under the chairmanship of Bishop Colin Dunlop, the Dean of Lincoln. The Commission prepared a report, *Principles of Prayer Book Revision*, for the 1958 Lambeth Conference, and in that same year completed a set of proposals for Christian initiation. Despite the fact that the Alternative Services Measure was still some years ahead, the Convocations discussed the proposals in 1960, and savaged them badly—encouraged by Eric Milner-White, the Dean of York, who on the Commission had dissented from the proposals for infant baptism. When Archbishop Ramsey joined the attack in the Northern Convocation the Commission entered a crisis of confidence; for it had reported to the Archbishops, and the Archbishops had been responsible for introducing the report into their Convocations. In the event new arrangements were made for the Commission. Bishop (soon to be Archbishop himself) Donald Coggan was appointed chairman, and the Bishops agreed that, while they would feel free to criticize the Commission's work privately in advance of publication, once agreement was reached they would support the Commission's work in public. New bishops have been appointed since then without any commitment to this 'deal', but the Commission, although subject to some episcopal criticism, has never had cause for complaint in this respect since 1960.

By 1965 the Commission had completed work on Morning and Evening Prayer, Intercessions and Thanksgivings, Thanksgiving after Childbirth, and Burial of the Dead, and had done a great deal of preparatory work on a radical new text for Holy Communion. As this pressure of work built up Archbishop Coggan vacated the chair, and Dr R C D Jasper was appointed in his stead from September 1964. In 1965 the Archbishops asked the Commission to publish their proposals as a set of '*Second Series*' services. The Holy Communion rite, although unfinished, was also included as 'A Draft Order': this was given a favourable reception and pressure was put on the Commission to complete work on it with all possible speed. There were, however, problems. One member of the Commission dissented over the prayer for the departed in the intercessions, and over the offering of the bread and cup to God in the eucharistic prayer. Support for this dissent was found both in the Convocations and in the House of Laity, but with goodwill on all sides compromise ways through the complexities were ultimately found, and the service was authorized for use from July 1967. Authorization for a revised form of the 1959 Initiation proposals

together with the Series 2 forms of Morning and Evening Prayer rapidly followed: but the draft Series 2 Burial services ran into trouble. The Convocations refused to accept compromises over petitions for the departed, whereupon the House of Laity simply refused to endorse the proposals; and the services never came into use. Thanksgiving after Childbirth also failed to gain acceptance, while services of Marriage and Ordination were never produced. Series 2 was therefore never a complete series, and the various services were initially authorized for relatively brief periods—three years for Morning and Evening Prayer, and four for Holy Communion and Baptism and Confirmation.

By 1967 it had become clear that liturgical texts which were in more contemporary language, with God addressed as 'you', would be required as the next logical step. The Commission therefore produced a report *Modern Liturgical Texts*, containing modern translations of the Lord's Prayer, creeds and canticles, with a commentary, together with modern language forms of the Series 2 rites of Baptism/Confirmation and Holy Communion, included for discussion purposes only. The report was published in time for the Lambeth Conference in 1968. The years 1968 to 1970 saw English-speaking Christians everywhere beginning to accept the use of contemporary language. This was epitomized by the formation in 1969 of the International Consultation on English Texts (ICET), a group of representative liturgical scholars from a range of denominations across the English-speaking world who produced draft texts for the consideration of all English-speaking Churches. National and denominational Commissions responded to these proposals, and ICET published interim reports in 1970 and 1971 and a final report in 1975, all under the title *Prayers we have in common*. The existence of ICET texts as *prima facie* deserving inclusion in modern language liturgy was a feature of the 1970s; and the Church of England was frequently faced with the question as to whether to accept a particular ICET text (for example, the Lord's Prayer, creeds, or canticles) in the interest of ecumenicity, or whether to try to improve upon it unilaterally in the interests of accuracy or euphony.

The constitution of the Church of England changed in 1970 with the introduction of synodical government. The General Synod had the same relation to Parliament that the old Church Assembly had, but the separate sittings of the Convocations and the House of Laity were absorbed into a single body. The House of Bishops and the House of Clergy now each voted as a single House, and not, as previously, as separate Houses of Canterbury and York. Standing

Orders initially provided that liturgical texts should be given provisional approval by simple majority at one session of Synod, and final approval (with the two-thirds majorities in each of the three Houses) at the following session. Prior to provisional approval there would be two revision stages both in full Synod. The system was used in 1970 and 1971 to authorize Series 2 (Revised) Morning and Evening Prayer, and thereafter to extend existing periods of authorization for other Series 1 and Series 2 services.

The Liturgical Commission's first 'you' form text to be considered by the General Synod was the proposed Series 3 Communion service—published as the 'White Booklet' in September 1971, and showing by a bold '3' on the cover that a new series of services was being introduced. The text included the ICET proposals for the Gloria in excelsis, Nicene Creed, Sursum corda (but *not* Dominus vobiscum), Sanctus, Lord's Prayer, Benedictus qui venit, and Agnus Dei. This was the first time these texts had attracted any serious attention in England, and the Press published letters of protest about such phrases as 'Holy be your name' and 'Do not bring us to the test' in the Lord's Prayer, and to the use of 'We' in the Nicene Creed.

The White Booklet had much else that was new, and the General Synod in November 1971 was not prepared to accept the unprecedented or unexpected. The most notable casualties were the new Confession and the alternative Prayer of Humble Access written by Dr David Frost. By February 1972, however, when the revision stage was resumed, the Synod had modified its stance, and issues were resolved by a more careful search for a consensus. The service was given final approval by an overwhelming majority in November 1972, was issued for congregational use as the 'Green Booklet' in January 1973, and was authorized for use from the 1st February 1973.

For other Series 3 services in the 1970s a different procedure was evolved following the experience of the revision of the 'White Booklet' in full Synod. In future there was to be a 'General Consideration' stage, followed by revision by an *ad hoc* synodical Revision Committee, which would have power to consider proposals from members of Synod, and then produce a revised text for the consideration of the Synod at what it was hoped would be a single and relatively brief final revision stage. This was no vain hope in the early stages, but subsequently the situation changed and the new arrangements became even more unpopular than the old. However, by this means the Commission's successive proposals

for Funerals (1975), Morning and Evening Prayer (1975), Collects (1976), Marriage (1977), Ordination (1978), Calendar, Lectionary and Rules to Order the Service (1978), and Initiation (1979) were progressively authorized. In each case the time lapse between the publication of the Commission's report and the final authorization by the General Synod was approximately two years—such was the pace of Synod debate and revision. For the Ordination services the amendments considered by the Revision Committee were approximately 200; while for the Calendar and Lectionary and for Initiation they rose to 300. The Revision Committees generally managed to cope with most of the Synod members' growing desire to be involved in amending; but the Revision Stage in full Synod for the Collects and for services thereafter also betrayed a growing restiveness on the part of the Synod as a whole. The business of amendment appeared to be in danger of getting out of hand.

Meanwhile, a further constitutional change took place. The Alternative Services Measure provided for only fourteen years of experiment, and no alternative service could be authorized beyond that point. But the General Synod now devised procedures based on recommendations in the 1970 report *Church and State* to devolve powers over liturgy from Parliament to itself, saving only that the 1662 Book could not be amended or abolished without further recourse to Parliament. At the same time, the Declaration of Assent would also be changed to 'I will use the forms in the said Book prescribed, and none other except so far as shall be ordered by Canon.' This would settle all questions of 'lawful authority', and the new pattern would rest upon the authority given to the General Synod to proceed by Canon. These procedures were contained in the Church of England (Worship and Doctrine) Measure 1974, which went through both Houses of Parliament by the end of that year and came into force on the 1st September 1975. The way was now open for the General Synod to make long term provision for the liturgical needs of the Church of England. After a debate in 1973 on 'The Future Course of Liturgical Revision' a working-party was set up to explore whether or not the existing service booklets should be replaced by a permanent book of services. This group recommended in February 1976 that the General Synod should produce an 'Alternative Service Book 1980'—a recommendation which was endorsed by a large majority. The advent of new bound modern language Prayer Books in America (1977) and Australia (1978) proved this to be no empty dream; though no other Churches in the Anglican Communion (or indeed elsewhere) attempted to produce

an agreed Service Book by the same kind of highly participatory processes as those of the General Synod.

New techniques were needed to bring every service into line with a common style and format. The policy for achieving this was as follows:

- i. The Series 3 Holy Communion service (the 'Green Booklet') was subjected to full-scale revision. The Commission issued questionnaires about it in Winter 1976/77, and went back to the drawing-board. They made a number of improvements and additions, adopted the 1975 form of the ICET texts (except for the Lord's Prayer—and, as before, the *Dominus vobiscum*), and added further seasonal material. When completed, it was intended that this should provide the model to which all other services would be adapted. While the Commission's proposals for revision met with general approval, 150 members of the General Synod submitted over 1000 amendments to be dealt with by a Revision Committee. Their revised text, produced in February 1979, then produced another 19 hours of amendment in full Synod during which a further 300 proposals were debated and voted upon. After this marathon, the service was finally approved by massive majorities.
- ii. The other Series 3 services were to be 'adapted' by a streamlined procedure which allowed no substantial changes in the services but brought them into conformity with the revised Communion service.
- iii. The alternative Calendar and Lectionary was included in full in the ASB, together with the texts of the eucharistic lessons for Sundays and other Holy Days and of proper introductory and post-communion sentences.
- iv. There was to be one 'non-you' service in the Book—Holy Communion Series 1 and 2 Revised—the 'intermediate rite' between 1662 and Series 3 revised.
- v. The new Book was to have two editions—one including the text of the newly translated Liturgical Psalter and one without it.

The Synodical process was completed in November 1979 when all the contents of the Book gained a ten year period of authorization, to run from November 1980, the date of publication.

The Calendar, Rules to Order the Service, and Lectionary

A. THE CALENDAR

The Seasons

The scheme of the Church's Year in ASB begins on the Ninth Sunday before Christmas instead of on Advent Sunday. Historically there is no lack of precedent for a longer Advent season. In 1662 the 'Sunday next before Advent' already directs our attention towards Christmas and virtually belongs to the Advent season: and this is only a vestigial remnant of the time when six Sundays of Advent were normally observed. The immediate impulse to provide a series of nine Sundays in preparation for Christmas came from the Joint Liturgical Group in its first report, *The Calendar and Lectionary* (ed. R C D Jasper, 1967). The scheme of the seasons in ASB owes much to this report and not least to the proposal that the season of preparation for Christmas might usefully be extended to nine weeks. In the Bible the whole of the Old Testament is a preparation for the Incarnation: to match this in the Church's Year, nine Sundays does not seem excessive and less is too little. A by-product which some people may welcome is that the long series of Sundays after Trinity is correspondingly shorter.

The traditional names of Septuagesima, Sexagesima, and Quinquagesima have been replaced by the Ninth to the Seventh Sundays before Easter. Although Septuagesima means the 'seventieth' (i.e. day before Easter), this meaning is not readily apparent to many people; and in any case it is inaccurate, since in fact it is the sixty-third day before Easter. The important thing about the name of this Sunday is that it should mark clearly the change by which we cease to look backward to Christmas and the Epiphany and direct our attention forward to Easter. The Sunday after Ascension Day may now be called the Sixth Sunday after Easter, and this change draws attention to the unity of the season of Fifty Days between Easter and Pentecost which the Church has observed from a very early date in its history. The second chapter of the *Acts of the Apostles* shows us that the fiftieth day after Easter was known by its Greek name Pentecost (i.e. fiftieth) from the very beginning. The title thus goes back to the origins of the Church and has been widely used ever since. Even in England it was used up to the Reformation. The advantage of this title over 'Whit Sunday' is that it emphasizes the

association between this day and the events described in the *Acts*: and the series of Sundays 'after Pentecost' rather than 'after Trinity' draws attention to the life of the Church in the Holy Spirit.

If we survey the new scheme of the Church's Year as a whole, we see that the first nine Sundays focus our attention on the Old Testament and God the Father; from Christmas to Pentecost we celebrate the redeeming works of God the Son; and on the Sundays after Pentecost we are concerned with God the Holy Spirit and his work in the Church. The broad outline of the scheme thus bears witness to the Church's faith in the Trinity and this is expressly affirmed on Trinity Sunday which preserves its traditional title.

Principal Holy Days

Over the centuries Christian devotion has given rise to a rich variety of fasts and festivals and other observances: they may all properly be described as 'holy days', since this expression includes both fast and festival. The attempt to classify them according to their importance is necessary in order to make a coherent code of Rules to Order the Service. Nevertheless it is doubtful whether it will ever be entirely successful, since the devotional instincts of different individuals and communities will not agree on the importance which they may attach to any particular occasion. Within this limitation the attempt has been made to indicate some distinction between the festivals and other holy days which the Church of England observes. Accordingly the first category is of Principal Holy Days, which include every Sunday in the year. The Church of England has never laid down any days as 'days of obligation'; but it seems desirable to provide a relatively short list of days to which we attach the greatest importance and which people should feel the greatest duty to observe. This list therefore is intended as a reminder to faithful Christians and as a statement to which the clergy may feel able to appeal.

Festivals and Greater Holy Days

In the Anglican tradition Red Letter days are confined to the major figures and events of the New Testament with the addition of All Saints' Day; and the four dates which ASB adds to the 1662 list accord with this principle. They are the festivals of St Joseph (March 19), St Mary Magdalen (July 22), The Transfiguration (August 6), and the Blessed Virgin Mary (September 8). The three latter appear already in the Black Letter list of the Prayer Book, and the festivals of July 22 and August 6 were proposed for promotion in the proposed Prayer Book of 1928. The addition of St Joseph responds to the fact

that this day is already widely observed. The festival of the Blessed Virgin Mary on September 8 enables us to celebrate the Blessed Virgin Mary on a day distinct from the Annunciation, which is strictly a festival of our Lord. The day originally proposed for this festival was August 15, which has been observed from an early date in the Eastern Church as the Sleep (*Dormitio*) of the BVM. However on further consideration it was decided to observe it on September 8 which in the Black Letter list of 1662 is the Nativity of the BVM. The reasons for this were that August 15 is the Festival of the Assumption of the BVM in the Roman Catholic Church, and therefore associated with doctrines which the Church of England does not accept; and also because it was claimed that in a holiday month a festival has little chance of being well observed. St Matthias' day has been moved from February 24 to May 14 because his day too frequently obscured the observance of Lent, and St Thomas' day has been moved from December 21 to July 3 because it tends to be obscured by preparation for Christmas.

The Church of England has not changed these dates unilaterally. The changes have been made already by the Roman Catholic Church and by some provinces of the Anglican Communion. They may provoke the question whether further changes of a similar kind may be desirable.

According to the Rules to Order the Service (Rule 2) there is no obligation to observe these days with a celebration of Holy Communion, although Canon B6(2) and B14 combine to indicate that there are some of them on which Holy Communion ought to be celebrated namely, Christmas Day, Epiphany, The Annunciation, Easter Day, Ascension Day, Pentecost, Trinity Sunday, All Saints' Day, and Ash Wednesday. The custom of observing a First and Second Evensong for some of these days has not been preserved in ASB. This practice originated in the difference between the Jewish day which was reckoned from sunset to sunset and the western day which is reckoned from midnight to midnight. Churches which followed the Jewish day observed one Evensong only, in the evening at the beginning of the day, and Churches which followed the western reckoning similarly observed only one Evensong, at the end of the day. Eventually the two systems were conflated, with the result that there were two Evensongs. Today it no longer seems reasonable to confuse these two methods of reckoning the day but to follow the western custom and observe one Evensong only, at the end of the day. However, the Rules do provide that if pastoral considerations make it desirable the Evensong of the Holy Day may

be said on the evening before the festival instead of on the Holy Day itself (Rule 5). Such circumstances might arise particularly in the observance of Patronal Festivals.

Lesser Festivals and Commemorations

This list may be compared with the Black Letter days of the 1662 calendar, with the difference that ASB provides collects and readings with which to observe these days (Table 3c); and in this respect it follows the example of the proposed Prayer Book of 1928. The list includes names which have had a place in the Church's calendars for many centuries and others which have only recently been proposed. The Church of England has no machinery for canonisation: we do not 'make saints'. What may be said about each of the people whose names are recorded in this list is that their life and example excite us to holiness, and it is by this standard that they have been chosen. In making a list of manageable size it is possible to include only a few of the innumerable suitable candidates, and it must be acknowledged that the choice is inevitably subjective. Accordingly Canon B6(5) provides that diocesan bishops may approve other holy days to be observed locally, so that if it were desired to observe the days of other people not included in this list, this can be done with the approval of the bishop. The entry for October 31st, 'Saints and Martyrs of the Reformation Era', has been carefully framed so as to include people other than Anglicans, and the same ecumenical spirit is reflected in other entries. The 'Group Commemorations' referred to in Table 3c of the Lectionary are the commemorations of the saints and martyrs of Africa, the Americas, Europe, Australia and the Pacific, the Reformation Era, England, and Asia, each on a day which has local significance.¹ In celebrating these occasions it is possible to refer by name to any of the saints and martyrs associated with these areas. The Rules provide that on Sundays and certain other occasions the lesser festivals lapse (Rule 6), so that the formal provision of collect and readings may not be used. However there is no reason why the memory of the saint whose day it is should not be preserved in the

¹ Africa. 21 February. In the Calendar of the Province of S Africa.
The Americas. 8 April. William Muhlenberg, Priest. In the Calendar of ECUSA.
Europe. 3 February. Anskar, Bishop and Missionary. In 1662 Calendar.
Australia and the Pacific. 20 September. John Coleridge Patteson, Bishop of Melanesia, Martyr. In many Anglican Calendars.
Reformation. 31 October. Reformation Day in Lutheran Calendars.
England. 8 November. In proposed Prayer Book of 1928.
Asia. 3 December. Francis Xavier, Priest and Missionary to the East. In Roman and many Anglican Calendars.

commemoration of the departed in the intercessions, or after the third collect at Morning and Evening Prayer (see Rule 7). On occasions when two saints share the same date, e.g. St Hilda and St Hugh on November 17th, the celebrant will need to use his own judgement about the propers which he will use. He may choose the collect and readings appropriate either to an abbess or to a bishop, or he may use the propers 'Of Any Saint' and name both saints in the collect.

Special Days of Prayer and Thanksgiving

The Eves of Christmas and Easter are included in this list in order to indicate that at a time when all kinds of material preparations are going forward, the preparation, for Christmas in particular, is a spiritual no less than a material matter. The Eve of a festival is the whole day which precedes the festival and not only the previous evening. For this reason the liturgical provision for the Eves of Christmas and Easter consists of propers for all the services of the day. A midnight celebration of Holy Communion usually begins on the eve itself at about 11.45 p.m. or even earlier. In such circumstances common sense suggests that the collect and readings used at this service will be those of the festival.

By comparison with tradition the provision for Ember days shows a number of new developments. The fasts at the four Ember seasons have traditionally provided the occasion for ordinations. Today however the situation has been reversed: the Ember seasons tend to be determined by the date of ordinations, and the ordinations are sometimes determined by such practical considerations as the end of term and the date of examinations. Accordingly two of the 1662 dates for the Ember seasons have been slightly altered, and a provision has been added that the bishop may direct the observance of Ember days at other times. Wednesday, Friday, and Saturday may seem a strange selection of days to be grouped together. The reason is that the early Church regularly observed Wednesday and Friday as fasts; and when Sunday was a day of special solemnity, as at an ordination, the Saturday came to be added to them. However, although the Ember days are still preserved as days of prayer, they are no longer defined as fast days in ASB. Prayer on these occasions is not now restricted to those who are or are to be ordained to 'Holy Orders', but is for all who serve the Church in its various ministries.

The Rogation days were at an early date the occasion for out of doors processions and associated with prayer for God's blessing on the

newly sown seed. Today when the labours of men are more industrial than agricultural, prayer on these days may be concerned with man's daily work in all its aspects. Full liturgical provision is made for the Rogation days, with three collects, and proper readings at Holy Communion and the Daily Office on each day. All of this provision may be drawn upon in preparing special Rogationtide services.

By an old tradition, the Thursday after Trinity Sunday may be observed as a day of thanksgiving for the institution of Holy Communion. Thursday was chosen because the Last Supper was on a Thursday, and the Thursday after Trinity Sunday was chosen because it is the first free Thursday after Eastertide and the octave of Pentecost. Today the octave of Pentecost has been virtually abandoned, but the observance still keeps its date on the Thursday after Trinity Sunday.

Days of Discipline and Self-Denial

Where 1662 has a table of Vigils, Fasts, and Days of Abstinence, ASB provides for Days of Discipline and Self-Denial. This new title does not exclude fasting and abstinence, but indicates that there are other ways of observing Lent and the other occasions which have traditionally been described as fasts, leaving it to the conscience of the individual to decide the way in which he will observe it. The table makes it clear that the Sundays of Lent are not included in the Forty Days. From an early date the Church has observed Wednesdays and Fridays as fast days, as a counterpart to the Jewish custom of fasting on Tuesdays and Thursdays. Friday now remains as a weekly memorial of our Lord's Passion, but it has seemed reasonable to make an exception on Fridays at festival times. The vigils of feasts, the Rogation days and the Ember days, have been omitted from this list because the reasons why they were originally observed as fasts have lost their cogency and no longer appeal to the reason or conscience of church-people. In particular it is not clear, and historians cannot tell us, why some feasts have vigils and others do not.

B. RULES TO ORDER THE SERVICE

It happens occasionally that a Saint's day falls on a Sunday; the festival of St Philip and St James can fall on Ascension Day; the Annunciation can fall on a Sunday of Lent, on Good Friday or Easter Day. Circumstances like these raise two questions. Which of the two possible 'propers' do we use? And what do we do about the propers which we do not use? If, for example, the Annunciation

falls on Palm Sunday, do we use the collect and readings of Palm Sunday or of the Annunciation? And if we use the Sunday propers, what happens to the Annunciation? 1662 supplies no answers to questions such as these. The Convocations drew up a Table of Occurrences in the Convocation Prayer Book of 1880, and similar tables were printed in the proposed Prayer Book of 1928, but neither of these books received official approval. The Rules to Order the Service now provide for the first time clear rules to guide us.

The first rule defines certain Sundays and other days as so important that nothing is to be allowed to interfere with their appointed propers. This list includes all the Sundays in the year except the Sundays after Epiphany and after Pentecost, often known as the 'green' Sundays. But the rule allows some exceptions to this. Thus in a parish where a Saint's day is the Patronal festival, on some occasions the Saint's day may take precedence; for example, if St Stephen's day coincided with the First Sunday after Christmas. And when All Saints' day falls on the Eighth Sunday before Christmas we must use the propers of All Saints' day. (This is the reason why Gen. 3. 1–15 is provided as an alternative Old Testament reading on All Saints' day). When this day falls on a Sunday, it must always be the Eighth Sunday before Christmas. But the sequence of Sunday readings began only on the previous Sunday with the reading of the Creation, and it seems unfortunate to interfere with this sequence so soon by requiring the All Saints' day readings to be used in place of the Sunday readings. For this reason the principal Sunday reading (Gen. 3. 1–15—The Fall) is provided as a not inappropriate reading on All Saints' day, so that the All Saints' day propers may be read without destroying the Sunday sequence).

If on some occasions a Saint's day may not be observed on a Sunday, what happens to the Saint's day? Rule 3 gives the answer: it is transferred to another day, usually the next available day. This means that a Saint's day falling for instance on Easter 3 would be transferred to the following Monday, or if it fell on Ascension Day it would be transferred to the following Friday. However in the case of St Joseph (March 19) and the Annunciation (March 25), if either of these days were to fall on a Sunday in Lent it would be transferred to the *preceding Saturday*. This is because either of these festivals could fall on Palm Sunday. In such circumstances it would obviously be undesirable to transfer it to Monday in Holy Week, and Rule I forbids it: it is therefore transferred to the preceding Saturday

rather than to the 'next available day' which in this case would not come until after Easter Week.

Rule 4 affirms that when a festival falls on the Sundays of less importance, that is to say, the Sundays after Epiphany and Pentecost, it is the Saint's day proper which take precedence and the collect and readings of the Sunday are not used.

In the remaining rules the same principles of precedence are worked out in respect of coincidences where lesser holy days are involved, and the Table of Transferences is a convenient summary of Rules 1, 3, and 4.

The implication of Rule 9 is that only one collect is used at a service. If more than one collect is used, and if these collects relate to quite different matters, the unity of the service is impaired. The contents of any collect which we may omit for this reason can easily be incorporated in the intercessions or after the third collect. On the other hand, if we use the Advent Sunday collect throughout Advent or the Ash Wednesday collect during Lent, they will harmonize with the Sunday collects and the unity of the service will not be damaged.

Liturgical Colours

Throughout the Church a diversity of traditions about the colour of vestments and hangings already exists, and people are free to follow their own customs. The provision of liturgical colours in ASB is not mandatory: it is to be regarded as advice for those who may find it useful.

C. THE LECTIONARY

The versions of the Bible which have been authorized for use in public worship under the Versions of the Bible Measure 1965 are the *Authorized Version* of 1611, the *Revised Version* of 1881, and the more recent translations known as the *Revised Standard Version* (the *Common Bible*), the *New English Bible*, the *Jerusalem Bible*, and *Today's English Version* (the *Good News Bible*). ASB sets out the full text of the readings for Holy Communion, but it does not draw on any single one of these versions for every reading. Each version has its own particular merits, and in the case of each reading the version has been chosen which seemed best for it. The considerations which determined the choice were accuracy of translation, simplicity, clarity, the requirements of public as opposed to private reading, and the need for a version which is not at variance with

the language of ASB. The versions which have been used are the four twentieth century versions to which we have referred above, and they have not necessarily been chosen in equal proportions. But there is no obligation to read from the text printed in ASB. The Versions of the Bible Measure provides that any of the authorized translations may be used.

When a passage of scripture is lifted from its context in order to be read in church, it is often necessary to make some small adjustment in the first few words, as 1662 does in the epistles and gospels. Where, for example, St Matthew's gospel has 'And he entered into a ship' (Matt. 9.1), the 1662 gospel begins 'Jesus entered into a ship'. Sometimes a larger adjustment is desirable in order to establish a context for the reading. Thus when John 16.5 begins 'But now I go my way', the 1662 gospel for Easter 4 has 'Jesus said to his disciples, Now I go my way'. Similar adjustments have been made to the passages printed in ASB. When any passage is read directly from a copy of the Bible rather than from ASB, both at Holy Communion and at Morning and Evening Prayer, the reader should make the necessary adjustments in the same way. It is very important that every reading should make a clear and intelligible beginning. This applies to the Old Testament as much as to the New. For instance there are passages chosen from Deuteronomy which should be prefaced with the words 'Moses said to the people of Israel'. It is important to take care in preparing the opening words of passages, and to study the context of the reading. For example, not all of our Lord's discourses in St John's gospel should be prefaced by 'Jesus said to his disciples'. Sometimes it will need to be 'Jesus said to the Jews'.

Another case where the reader needs to exercise caution arises from the variations between the different versions. Divisions into paragraphs and even the numbering of verses can vary from one version to another: verses which bring a sentence to an end in one version may leave it in mid-air in another. The tables of readings in ASB are based on the *Revised Standard Version*. When another version is used it may therefore sometimes be necessary to make an adjustment to allow for variations of this kind.

The Sunday Readings: Table 1.a,b: Table 3a.

A full provision of Bible-readings is made for each Sunday of the year, that is to say, two each for Morning and Evening Prayer and three for Holy Communion. In many churches this full provision will be needed because all the services are observed. The addition of an Old Testament reading to the epistle and gospel is more

necessary today than it has been in the past because now there are many churchgoers who attend only that service and would otherwise never hear the Old Testament. This would be unfortunate. To our Lord Holy Scripture *was* the Old Testament. It was the Old Testament which spoke to him of his Father in heaven, and which he quoted with approval on many occasions. The Old Testament is fulfilled in the New. As St Augustine said, 'The Old Testament opens out into the New, the New lies hidden in the Old'. It is therefore a matter of some importance that the Old Testament should be provided for reading at Holy Communion, and that it should be read.

The gospel is to be read at every celebration of Holy Communion. If there are to be only two readings, it will therefore be necessary to choose between the Old Testament and the New Testament readings. In such circumstances it should not be assumed that it is the New Testament reading which must be read. On the nine Sundays before Christmas the Old Testament reading is marked with an asterisk to indicate that it is to be preferred, and on Pentecost and the following Sundays an asterisk indicates that the New Testament reading is to be preferred: but this is not a strict or mandatory requirement. From Christmas to Pentecost the absence of an asterisk against any reading indicates an open choice between the passages from the Old and New Testaments. Pastoral considerations and the needs of preachers should be weighed in making the choice.

An examination of the Sunday lectionary will reveal that on most Sundays of the year the Communion readings provide the Even-song readings of the alternate year. This arises from the fact that the Communion readings are necessarily short, and so the opportunity has been taken to provide virtually the same readings but at greater length and in the alternate year. There are exceptions to this, however, for the Communion readings have not been drawn upon in every case.

It is not every church where the full provision of readings for all services is required. Pastoral reorganisation and the joining of a number of parishes under one priest means that in many places there is only one service on a Sunday, and that is not always Holy Communion. It means also that a clergyman may minister on one Sunday to two or three different congregations and at different services. Such circumstances call for a measure of flexibility, so that the clergyman who ministers to several different congregations on a Sunday does not feel compelled to use different readings, and

therefore perhaps different sermons, on each occasion; and when the main service alternates between Holy Communion and sung Matins it is not necessary to alternate between different courses of readings. For this reason the table is prefaced with notes to provide some degree of flexibility: but although the Communion readings may be used at Morning and Evening Prayer, those for Morning and Evening Prayer may not be used at Holy Communion.

The purpose of a biennial scheme for the readings at Holy Communion is to achieve a fuller presentation of scripture. The scheme of Communion readings for Sundays and the great festivals is after a little amendment the scheme originally drawn up by the Joint Liturgical Group and published in their report on the calendar and lectionary referred to above. Two commentaries on these readings have now been published.² On the nine Sundays before Christmas, the Old Testament reading is marked by an asterisk. This indicates that it is the 'controlling' reading, and that the others have been chosen to support it. During this season, in preparation for Christmas, they trace the story of Creation, the Fall, and the saving purposes of God revealed in the Old Testament to lead up to the celebration of the Incarnation and as it were to set the scene for the whole recital of our Lord's ministry as it unfolds during the year. From Christmas to Easter the gospel is the controlling reading and sets out the life and ministry of the Incarnate Lord in more or less chronological order. From Easter to Pentecost the gospel still controls, presenting the Resurrection appearances in one year and in the other the concept of eternal life in the 'I am' passages from St John's gospel. From Pentecost the New Testament reading is the controlling reading. The Joint Liturgical Group explained the underlying thrust of this series in the following quotations: 'Here the Church moves forward from the Cross and Resurrection, in the light of the Ascension and under the gift of the Holy Spirit. The baptized move forward from their baptism'. 'The concern is with the life and mission of the People of God, who live between Pentecost and Parousia and are on pilgrimage to the ends of the earth and to the end of time'.³ Accordingly the appropriate theme for the Last Sunday after Pentecost is 'Citizens of Heaven'. No matter how many Sundays after Pentecost there may be in the year, this Sunday always brings the series to a close.

² G J Cuming (ed), *The Ministry of the Word*, 1979.

J Gunstone, *Commentary on the New Lectionary*, 2 vols, 1979–80.

³ R C D Jasper (ed), *The Calendar and Lectionary*, 1967, pp. 24, 18.

The similarity between the scheme of Old Testament readings for the Ninth to the Fifth Sundays before Christmas and those for the Sundays of Lent calls for explanation. From a very early date a series of readings beginning with the Creation and including the Fall, the Flood, and the deliverance at the Exodus was read at the Easter vigil. Such a series of lessons was very appropriate at that season, since it illuminated the significance of Christian baptism and the Passion and Resurrection of our Lord. However at that date Easter and the Fifty Days which followed was the only festival which stood out above the regular round of Sunday observance: the festivals of the Incarnation did not begin to be introduced until late in the third century. But once the festivals of Christmas and Epiphany were established it became possible to see the Church's year as a celebration of the whole of our Lord's incarnate life and of his work of redemption. The same scheme of readings which was appropriate to the Easter vigil is equally appropriate as a preparation for the whole of the Church's year, and accordingly it is prescribed in the lectionary twice, before Easter because it helps us to understand our baptism and the work of redemption, before Christmas because it helps us to understand the Incarnation and the whole of our Lord's ministry and sets out the context in which the work of redemption was performed.

It cannot be too strongly emphasized that scripture is primary and must be allowed to speak for itself, while the themes set out in the tables are secondary and provided only as 'guides for those who wish to use them'. In framing the table of readings the passages from the Bible which ought to be read were first selected, and only then were they ordered and given sequence so that some general progression of theme emerged. The Joint Liturgical Group insisted that the thematic titles are no more than indications of emphasis, and must not be allowed to give false rigidity to the hearing of scripture or the preaching of the Word of God.

In the past our lectionaries for Morning and Evening Prayer have been based on the reading in course of books from the Old and New Testaments. Such a method of reading from the Bible offers no likelihood that the two readings at any one service will have a clear point of coherence, and militates against the endeavour to weld the different parts of the service into a unity. The readings for Morning Prayer in Table 1 do not therefore follow a scheme of course reading. They have been chosen to cohere with each other and as far as possible with the Sunday theme. Nearly all of the readings of the familiar lectionary of 1961 have been

included in this table, but the context in which they are read is new and more rewarding.

The Weekday Readings: Table I.a,b.

The purpose of a table of readings for Morning and Evening Prayer is to ensure that anyone who regularly attends the Daily Office will hear virtually the whole of the Bible in the course of the year. Since the Reformation at least half a dozen lectionaries have been authorized for use in the Church of England, and some of them provide for the New Testament to be read more than once in the year. A feature which they have in common is that certain books of the Old Testament are not read in their entirety, so that for instance Leviticus, Chronicles, and Ezekiel are represented only by selected passages, and tables of genealogies and matters which are repeated elsewhere are omitted. For the most part they also preserve ancient tradition in providing that certain books are read at the seasons at which they are thought to be most appropriate, so that for instance Isaiah and Thessalonians are read in Advent, Genesis and Exodus in preparation for Easter, and I Peter at Eastertide.

The new tables of readings for Morning and Evening Prayer on weekdays conform to tradition. They ensure that the Bible is read once in the year, and they match the books of the Bible to the season. However they differ from most of their predecessors in that the course reading of the books of the Bible does not flow from Morning to Evening Prayer on the same day but from Morning or Evening Prayer on one day to the same service on the next. Tables Ia and Ib are designed to secure that what is read in one year at Morning Prayer is read at Evening Prayer in the next year, and *vice versa*. The reason for these changes is partly to ensure that people who hear only the shorter form of Evening Prayer which has only one, New Testament, reading, will nevertheless hear the whole of the Old Testament in two years; that people who attend only one of the two full services will hear the whole of the Bible in two years; and if they attend only the shorter form of Evening Prayer they will hear the whole of the New Testament in two years.

The attempt has been made to provide that from the Ninth Sunday before Easter the historical books of the Old Testament are read at one service and the prophetic and other books at the other service. However it is not possible to fit into the space of one year at one Office a continuous presentation of the historical books from Genesis to the Exile in Babylon and beyond. For this reason it was found necessary to provide for Deuteronomy to be read concurrently with

Exodus, Leviticus, and Numbers, and to read the literature relating to the Exile and the post-Exilic period concurrently with the books of an earlier stage in history. The reading of Deuteronomy is designed to begin so as to coincide with the reading of the Decalogue in Exodus 20, so that Deuteronomy may be seen as a commentary on the Decalogue.

In order to secure a balance between the four gospels and the other books of the New Testament the gospels are read at one service and the rest of the New Testament at the other, so that on every day a passage is read from each of the two main divisions of the New Testament. The four gospels are so distributed that they are read completely in the course of the year. Matthew comes first not only because his gospel comes first in the New Testament canon but because his interest in prophecy is particularly suitable at the beginning of the year. The reading of St John's gospel in Lent leads up conveniently to the traditional readings of Holy Week and Easter. By reading St Luke's gospel after Easter we are able to read Luke and Acts as one continuous narrative.

It is not possible to cut up scripture into neat parcels of equal length. The stories of the patriarchs, for instance, or of Exodus or Daniel, are not suitable to be broken into small pieces and spread over many days: and the same is true of many prophetic passages and the Acts of the Apostles. On the other hand most of the New Testament and particularly the gospels can very well be divided into relatively small portions, and lend themselves to deliberate and thoughtful reading. For the most part therefore the readings from the Old Testament tend to be longer and those from the New Testament shorter. The brevity of the New Testament readings may be regarded as an aid to careful reading and meditation.

There are certain points in the year where the scheme of course reading has been abandoned in order to provide passages especially appropriate to the season. Pre-eminent among these are Holy Week and Easter Week, but the same consideration accounts for the passages from Luke 20 and 21 in the week following Advent 3, the readings from Advent 4 to December 31st, and those readings for the week following Pentecost. Epiphany 6 and Pentecost 22 are Sundays which occur very rarely, and Epiphany 5 and Pentecost 21 are relatively uncommon. For this reason the readings for these weeks either repeat what is provided elsewhere or they provide some of the less important passages from the Old Testament. In the

week following Epiphany 6 the 'I am' passages from St John's gospel are matched with appropriate readings from the Old Testament, and in the week following Pentecost 21 ceremonial passages from Leviticus and other books are matched with relevant passages from the New Testament.

Most of the best known passages from the Apocrypha have a place in the table of weekday readings. For those who prefer not to read from the Apocrypha canonical alternatives are provided. Those who wish to read both are free to make their own plans to read the alternatives in alternate years.

Psalms at Holy Communion

Under the Versions of the Bible Measure three versions of the psalms are authorized for use in addition to those which are included in those versions of the Bible which have been authorized. They are Coverdale in 1662, *The Revised Psalter* (1966), and *The Psalms: A New Translation for Worship* (1977). It is the last of these which is printed in ASB and from which the psalm references are taken. The numbering of verses in the different versions is not always the same, and when other versions are used care should be taken to make the necessary adjustments.

Two psalms or portions of psalms are appointed for use at Holy Communion on every Sunday. They may be used as introits or after the Old Testament or New Testament readings. It will be found that some are appropriate as commentary on the Old Testament reading and could well be used to follow it, while others mark the character of the season and would be suitable as introits. If psalms are not used at the eucharist many people will never hear them at all. It is regrettable that the introduction of hymns into Anglican worship in the last two centuries has tended to squeeze out the use of psalmody. The introduction of psalms into the eucharist helps to redress the balance.

Holy Week

The reading of the Passion narratives originally dominated the liturgy of Holy Week, although today this tradition is sometimes obscured by the Palm Sunday observances and other ceremonies which have come to characterize the week. Before the Reformation the custom had been to read the Passion according to St Matthew on Palm Sunday, St Mark on Tuesday, St Luke on Wednesday, and St John on Good Friday. The way in which 1662 preserves the tradition is only slightly different. The tradition is upheld in ASB,

but in a modified form. On Palm Sunday St Matthew's gospel is replaced by St Mark's. This is not merely because St Mark's Passion narrative is shorter, although this is a practical consideration not to be ignored, nor because it was the first to be written. It is because it is recognized today as it has not been recognized before that St Mark's gospel is not the naive narrative which on the surface it may seem to be but a piece of profound theological writing which illuminates the events which it records. (For the same reason it will be found that the Sunday gospels draw on St Mark a great deal more than the twice that his gospel appears in the Sunday gospels of 1662). Two sets of readings are provided for Palm Sunday. Ideally the set which includes St Mark's Passion narrative ought to be used. But if there is more than one eucharist, or if for some reason it is necessary to use shorter readings, then the alternatives relating to Palm Sunday may be used. St John's gospel keeps its place on Good Friday, although it will be seen that the full Passion narrative may be divided between Morning Prayer and Holy Communion. The Passion narratives of St Matthew and St Luke are read in alternate years on the Monday, Tuesday and Wednesday, leaving Maundy Thursday free for readings relating to the events of that day.

Special Observances

Special psalms and readings are appointed for Remembrance Sunday and Mothering Sunday, and they are printed in the place where they will be most useful, that is to say after the readings for the Seventh Sunday before Christmas and after Lent 4 respectively. They are not alternatives to the Sunday readings. But if special services are to be held on these occasions, the psalms and readings which are provided may prove useful.

Psalms and readings are appointed for the Blessing of the Oils on Maundy Thursday. This is the day when the bishop traditionally blessed the oil for the healing of the sick and for baptism and confirmation. The prayers for the blessing of these oils do not appear in ASB. Another Holy Week observance is the Renewal of Baptismal Promises at the Easter vigil. An order of service for this occasion is printed after the services of Baptism and Confirmation, and the rubrics allow that it may be used at times other than the Easter Vigil.

Tables 3.c,d

Much of the material in these tables is derived from the proposed Prayer Book of 1928. It is presented in the form of propers for use at Holy Communion, but it may prove a useful quarry of material for

use at other kinds of service, for example on civic occasions or at gatherings for prayer for Christian Unity.

Table 4: Holy Communion on Weekdays

In some parishes and most cathedrals Holy Communion is celebrated on every day of the week, in other parishes on some days, and in others only occasionally. In addition to parishes and cathedrals there are colleges and communities which have their special needs. For such varied needs a variety of provision is made. Table 4 provides a course of continuous reading for daily use. Some of the references in this table may be found difficult to follow, if we are using a copy of the Bible or psalter, e.g. Isa. 45. 5–8, 19, 21–end. This situation may be eased by recourse to note 5 where the psalms are concerned, since this note allows us to choose some other suitable psalm. Where the psalms or the readings are concerned it may be found easier to read them from the Weekday Missal of the Roman Catholic Church, in which they are printed out in full. The Roman Catholic origin of this table accounts for the fact that it begins on Advent Sunday and that the periods from January 12th to Ash Wednesday and from Trinity Sunday to the last week after Pentecost are provided for by a series of 'Weeks of the Year'. At other places where Holy Communion is celebrated it may be convenient to use the psalms and readings of the Daily Office and to combine the saying of the Office with the eucharist. Whether the eucharist is celebrated daily or occasionally, Tables 3c and 3d may be drawn upon on the appropriate days: and finally it is possible to make use of the readings of the previous Sunday, either those appointed for the current year or for the alternate year.

Morning and Evening Prayer

INTRODUCTION

It is not until the second half of the fourth century that it is possible, with any degree of certainty, to discern a regular cycle of prayer on the part of the Christian community. About that time, a Spanish nun, named Etheria, visited Jerusalem.¹ She recorded with great care and precision what she observed and the services in which she participated. Her account gives details of the times at which the services took place, their structure and content, as well as those who were present. She records, for example, that there was a service at dawn 'when it begins to get light (*lucescere*)'; there was also an evening service, at the 'tenth hour'—about 4 p.m. on our reckoning, which she describes as the '*licinicon*' (more correctly '*luchnicon*'—the Greek translation of the Latin '*lucernarium*'). It was these two services which obviously formed the backbone of the structure of the daily prayer cycle, for it was at these that the whole Christian community was present officially—clergy, laity, monks and nuns. The other 'hours' about which Etheria speaks were celebrated during the course of the day (and night) and were clearly the responsibility of the solitaires and virgins, i.e. the 'religious', though of course nothing prevented pilgrims or anyone else from attending. Thus Jardine Grisbrooke in *The Study of Liturgy* interprets the evidence of Etheria as establishing that, in Jerusalem at least, the offices were of a 'hybrid' character, i.e. partly the public worship of the whole Christian community, partly the preserve of the monastic communities.² Certainly, it was not very long before the influence of the former began to fade, and increasingly the Office in the west was dominated by the monastic use.

From the very beginning it is clear that regular prayer was a feature of Christian life. There are a number of references in the New Testament itself which witness to the Lord's participating in the public worship of the synagogue (Luke 4.16, Matthew 12.9, Mark 1.21), as well as those occasions when he prayed privately to the Father. Likewise, in the Acts of the Apostles, all the indications are that regular prayer was a feature of apostolic life, individually and

¹ J Wilkinson, *Egeria's Travels*, newly translated with supporting documents and notes, 1971.

² W J Grisbrooke in *The Study of Liturgy*, 1978, p. 358

communally and that such prayer was linked to certain 'hours' of the day: thus Acts 2.15, 3.1, 10.9 and 10.30. Now it would be dangerous to draw firm conclusions from the New Testament evidence since it is so 'scanty and ambiguous'.³ In any case for a long time, as with the eucharist, the picture which emerges is one of considerable flexibility and fluidity from place to place. However, we can assert with reasonable confidence that the most formative influence on these services was the pattern and content of Jewish worship at the time of Christ.⁴ Following a careful survey of both Jewish and New Testament material, Cuming suggests that the possible constituents of a non-eucharistic service were as follows: psalmody, readings from the Bible with sermon, the Lord's prayer, the Sanctus and some of the 'Blessings'. Alternatively, looking more critically at the Pauline material, he suggests: greeting, thanksgiving, Bible reading(s), instruction and exhortation, psalms, doxology, kiss of peace and dismissal.⁵ It is certain that the faithful Jew at the time of the Lord would have recited the Shema (Hear O Israel...) daily, in accordance with the provision of Deuteronomy 6.7, but this would be more like a recitation of the creed than a prayer.

This daily recitation of the Shema, morning and evening, was confirmed by the end of the first century AD with the Tephillah (Shemoneh Esreh) 'the prayer par excellence of the Synagogue'⁶ consisting of eighteen Benedictions (Blessings of God) and required to be recited three times daily. In view of what has been said here about flexibility in regard to the early forms of Christian daily prayer, Oesterley's comment on the Tephillah is of interest. 'It is important to bear in mind that the Blessings or Benedictions were not originally of a fixed character like the original six. Apart from the subject matter, the form of the words was left to the individual leader in prayer: so that the earliest form of prayer, in the strict sense of petition, was extempore.... They varied as occasion required.... In the course of time they became fixed.'⁷

³ G J Cuming in *The Study of Liturgy*, 1978, p. 353

⁴ See J Jeremias, *The Prayers of Jesus*, 1967, pp. 66ff.

See A Schmemann, *Introduction to Liturgical Theology*, 1966, p. 43

⁵ G J Cuming, 'The New Testament Foundation for Common Prayer', in *Studia Liturgica*, 10 (1974), pp. 95, 103.

⁶ W O E Oesterley, *The Jewish Background of the Christian Liturgy*, Oxford 1925, p. 54

⁷ *Ibid*, p. 67

Between the New Testament evidence and that of Etheria in the fourth century, there are numerous references, both direct and indirect, of more structured forms of common prayer, often associated with certain 'hours' of the day. The *Didache* enjoins that the Lord's Prayer be recited three times a day.⁸ Hippolytus (*Apostolic Tradition*) provides a detailed account of times for private prayer; but then his only reference to public worship of this kind is a morning service attended by clergy and, where possible, by the laity also.⁹ References in the writings of Origen, Tertullian and Cyprian indicate that morning and evening prayer is the norm, whilst private prayer at the third, sixth, and ninth hours is also to be encouraged.

From the fourth century onwards it is not difficult to anticipate the full flowering of the daily office: mattins, lauds, prime, terce, sext, none, vespers, and compline. Thus the basic structure was established, though still with considerable variation from place to place: there was by no means one use throughout the Western (or Eastern) church. The sixth century marked a significant change in direction for the office. Until then these daily 'hours' had been celebrated communally by bishops and clergy together in church, with laity encouraged to attend where and when possible. In the two centuries following the sixth, there is what J D Crichton describes as 'monasticisation of the prayer of the church',¹⁰ and in this regard St Benedict and his Rule had an undoubtedly definitive influence. By the later Middle Ages the office had become a work of the most complicated and intricate order. The development and elaboration of the chant, the multiplication of feasts and festivals to say nothing of the welter of rules to order the service—or lack of them in some cases, meant that reform was inevitable. It has been calculated that no less than ten books were required for the service. Reform was in fact almost continuous from the pontificate of Gregory VII until the eve of the Council of Trent. Not least influential in those desiring reform was the Franciscan Order. They were committed to an itinerant way of life, a life of simplicity and poverty. Clearly it was quite impractical to expect them always to be present at the communal celebration of the office in choir, nor if they were to say the office privately or in small groups, could they be expected to carry around with them a veritable library of liturgical books. The same could be said also to some extent for the secular clergy.

⁸ Kirsopp Lake, *The Apostolic Fathers*, (Loeb) vol.1, p. 321

⁹ G Dix (revised H Chadwick), *The Apostolic Tradition*, 1968, pp. 62ff.

¹⁰ J D Crichton, *Christian Celebration: The Prayer of the Church*, 1976, p. 41

(In 1227 a Council of Trier laid upon all priests the obligation to possess a breviary to enable them to say their office when travelling). Thus by the thirteenth century a notable change took place, a change which did not affect the structure of the offices so much as the content: the readings from scripture were reduced, but the number of festivals increased. This had the effect of making the office largely a succession of festival observances so that the old office of the day or season fell into disuse; furthermore with the reduction of scriptural readings, non-scriptural, largely mythical and grossly exaggerated 'lives' of the saints began to appear as readings.

The sixteenth century saw renewed efforts at reform. Clement VII (1523–34) attempted a revision both of the office and of the eucharist. This proved abortive. But he commissioned Cardinal Quiñones, General of the Franciscans, to produce a new breviary, the hallmark of which would be simplicity based on the practice of the early fathers. Quiñones' *Breviarum Romanum nuper Reformatum* was published in 1535.¹¹ 'The reform was drastic: antiphons, responds, chapters and preces were abolished—the Psalter was redistributed, three Psalms being assigned to each office throughout the week, except insofar that the Venite was added to Mattins and the Old Testament canticle of each day served as the third psalm in Lauds'.¹² Predictably, this revision was condemned and a modified revision produced by Quiñones, met the same fate at the Council of Trent, being suppressed by Paul IV in 1538. Eventually, however, a reformed breviary did emerge in 1568 and was promulgated by Pius V.

Quiñones' proposals did not find very much sympathy in his own Church, but they clearly proved very attractive to Archbishop Cranmer. Two schemes for revision were drawn up by Cranmer, one of which relied heavily upon the proposals put forward by Quiñones, yet at the same time much more radical. In short, a vast stripping down and simplification was proposed by Cranmer: his proposals were clearly evident in the Book of Common Prayer 1549. Readings from scripture were to be read as a continuous whole, with the complete cycle beginning on 1 January, according to the civil calendar. There were two lessons each at Morning and Evening Prayer: one chapter each day from each book was ordered to be read, and this continued throughout the year without interruption. Thus the

¹¹ J Wickham Legg, *Quignones: Breviarum Romanum nuper reformatum*, Cambridge, 1888

¹² F E Brightman, *The English Rite*, 1915, vol.1, p. xxxvi

Old Testament was read once a year, and the New Testament three times. The Psalter required some rearrangement also: this was appointed to be read once in a month, not once a week. All the responds, antiphons, invitations, and hymns were omitted. The number of feast days, each with their proper lections etc., was reduced to twenty-five; and even so these were not allowed to interrupt the *lectio continua*. Thus the classical Anglican pattern of Morning and Evening prayer was firmly established. One omission was remedied in 1552, with the addition of a substantial penitential section as a preface to the office proper. The revision of 1662 added what have come to be termed the 'state prayers'.

Moving into the twentieth century, it has become customary usage at Morning and Evening prayer to add to the formal Prayer Book order—hymns (not provided for in any of the Prayer Books), a sermon either after the third collect or at the end of the service, before concluding with a blessing. The revision in the proposed Prayer Book of 1928 widened the scope considerably of 'the prayers' at the end of the service and introduced 'seasonal' sentences at the beginning, together with alternative penitential material.

Once the Prayer Book (Alternative and Other Services) Measure 1965 had been passed, the Liturgical Commission produced a report entitled *Alternative Services (Second Series)* which contained a modified order of Morning and Evening Prayer.¹³ The preface was careful to point out that 'no reviser would wish to depart from the principles enumerated in the Preface to the First Book of Common Prayer, namely the systematic and straightforward reading of Bible and Psalter in a language understood by the worshippers... The present revision is an attempt to make the Orders themselves more suitable for general Sunday use, without impairing their value as the form of daily prayer which is a statutory obligation upon the clergy'.¹⁴ Optional seasonal sentences were provided, together with a new penitential introduction, much briefer than hitherto. The Lord's Prayer was omitted at this point. At Morning Prayer the positions of the *Te Deum* and *Benedictus* were transposed. Formal authority for the sermon was provided, 'before or after Morning or Evening Prayer, or after the Second Lesson'. Intercessions, Thanksgivings, and Endings drew together a considerable amount of very useful and appropriate material for the second part of the service.

¹³ *Alternative Services: Second Series*, 1965, pp. 22ff.

¹⁴ *Ibid*, p. 3

The autumn of 1970 saw a much more radical reform in the proposals set out in the report *Alternative Services: Second Series (Revised)*, *Morning and Evening Prayer*. This was authorized for a four year period beginning 28th November 1971, and that provision having been successively renewed, remains in force. The rationale for these new proposals had, however, appeared two years earlier and was the substance of the publication *The Daily Office* in 1968 edited by Dr Jasper.¹⁵ This report by the Joint Liturgical Group was a comprehensive one, for it comprised not only the actual structure and content of the office itself, but also a new lectionary and psalter provision. Thus the scheme provided for the reading of the Old Testament over two years and the New Testament over one—making for shorter readings on each occasion, with only one lection at Evening Prayer; Morning Prayer still retaining two readings. The Psalter was to be read four times a year instead of twelve, thus making for very brief portions of psalmody on some days of the week. This provision has since been remedied in the new Lectionary for ASB. An entirely new feature was the appearance of canticles for each day of the week. These have become a feature of the Daily Office, perhaps more markedly so in the new Roman Catholic Daily Office. Much greater flexibility and freedom was evident in the provision for Intercessions and Thanksgivings. Indeed apart from a daily theme and the provision of a basic structure, much was left to the imagination and ingenuity of the minister. These were the proposals which the Liturgical Commission adopted with minor adjustments and which appeared as *Morning and Evening Prayer Second Series (Revised)*. The modern English version, again with minor alterations, was authorized in 1975 and it is this which is incorporated in ASB.

COMMENTARY

Morning Prayer (sections 1–21)

The whole service may be prefaced by a very brief introduction (1) which sums up very succinctly its nature and purpose—‘to offer Him praise and thanksgiving, to hear and receive his Holy Word, to bring before Him the needs of the world, to ask His forgiveness of our sins and to seek his grace...’. This is followed by an appropriate seasonal sentence (2). A wide selection of these is now provided and the use of such sentences is to be encouraged. At once the worshipper is able to detect the season, the theme, the mood of the

¹⁵ R C D Jasper (ed), *The Daily Office*, 1968.

service. 1662 had provided eleven such sentences, but these were all penitential in character, leading into the long exhortation before the general confession.

The confession may be introduced in a variety of ways: an actual sentence of scripture, 1 John 1 vv. 8–9 (as in 1662) or the sentences for Ash Wednesday to Lent 4, or simply 'Let us confess our sins to Almighty God' (3). Such flexibility is a feature of the new services and this is to be applauded; but it does mean that the minister, whoever that may be, must prepare the material very carefully indeed beforehand. The confession itself is exactly the same wording as that elsewhere in ASB (e.g. Holy Communion, Evening Prayer). This is also true of the absolution, which when pronounced by someone other than a priest 'us' and 'our' are substituted instead of 'you' and 'yours' (5–6).

Thus far none of the material provided is mandatory. The usual pattern is that for public worship on Sundays, the whole of this section is included, but that at smaller gatherings during the week, or when used by groups or individuals, the office begins immediately with the versicle 'O Lord, open our lips' (8). There is no Our Father at this stage in the service as there had been in the 1662 order. Whilst there are slight changes in the actual wording of these opening versicles and responses, their purpose remains the same: the invitation by the minister to the assembled community to praise and worship the Lord's name. The Gloria, underlying, as it were, the theme of praise and thanksgiving, is recited by all.

At Morning Prayer the Venite, or the Easter Anthems (which must always be used on Easter Day) or the Jubilate is said (9). The use of the Venite at Morning Prayer is traditional, and indeed highly appropriate as a joyful song of praise to the Lord who is a 'great king above all gods'. We are reminded that (v. 8) it is in the 'now' of today that the Lord's word is to be heard and obeyed, and that disobedience will inevitably lead to judgement. Venite in ASB is in the same form as in Series II (Revised) i.e. Ps. 95 vv. 1–8 and Ps. 96 v. 13, though it is still permissible for Ps. 95 to be used in its entirety.

From the very beginning one of the main constituents of the daily prayer of the Christian Church has been the recitation of the Psalter. 1662 appointed the psalms to be read twelve times a year, i.e. once every month. The JLG proposals (adopted for use by the General Synod in 1973) were savage, reducing the reading of the psalms to four times in the year, while the Calendar, Rules to Order

the Service and Lectionary attached to ASB has done much to restore the imbalance, ensuring a more substantial portion of psalmody for each day. This provision is based on a ten week ordering of the Psalter, so arranged that the entire Psalter is recited both at Morning and Evening Prayer at least twice a year. Each psalm or group of psalms concludes with 'Glory to the Father' etc.

The first reading is from the Old Testament (11). At the end the reader may say (as in Holy Communion) 'This is the word of the Lord', etc., and then silence may be kept. The introduction of periods of silence has been greatly welcomed and is to be encouraged. But precisely where and when in the service and how long will very much depend upon local circumstances. The minister must therefore discern the opportunities or otherwise of the silences at various points. Certainly the congregation or group must be prepared beforehand for silence, and given some guidance in the positive and creative use of such periods of silence in public worship.

A variety of canticles follow the first reading, chiefly the Benedictus (12). This has a long historical association with the morning office. A Song of Creation (Benedicite) now usefully in longer or shorter form, together with Great and Wonderful, are now provided as alternatives to Benedictus at this point. Great and Wonderful was an entirely new addition, via the JLG proposals, to Series II (Revised) (alternative form), when it was appointed for use on Saturday mornings. It is frequently used in the new Daily Office of the Roman Catholic Church, and is adapted from Revelation 15.3b-4.

The second reading is from the New Testament (13). At the end the reader may again say 'This is the word of the Lord', etc., and silence may be kept. Permission is given for a sermon 'after the final reading, or at the end of the service'. (14) There is much to be said for a sermon at this point in the service: the two portions of scripture having been read, virtually the same pattern as is found in Holy Communion, where the sermon follows the Gospel reading, itself the climax of the one or two further readings from the Bible.

A variety of canticles is available for use after the second reading (15). In addition to Te Deum, Gloria in excelsis may also be used, and where Morning Prayer is combined with Holy Communion, this may be a highly appropriate alternative. Saviour of the World is also suggested, especially in Lent. The precise origin of this admirable penitential canticle is not known. It can be traced back to

a Congregational Hymnal of 1862 edited by Henry Allon. Most of the hymns are attributed to their authors; and since this has no attribution, it may well be by Allon himself. An order for weekdays is also suggested. The introduction of alternative canticles is a marked feature between ASB and 1662. Biblical scholarship has successfully isolated groups of texts which in addition to providing evidence of early liturgical material, have been adapted and modified very successfully, not only in the Church of England, but in other Churches, for use in this way in public worship.

The Apostles' Creed remains in its traditional position: the text is the ecumenically agreed form (16).

The Suffrages (19) are all based on passages of psalmody; but the selection is slightly different from that in 1662, providing what we believe to be a more satisfactory set of versicles and responses. The sources are as follows:

1. Ps. 85.7 2. Pss. 20.9 and 105.22 3. Ps. 132.8
4. Ps. 67.2 5. Pss. 122.7 and 72.21 6. Ps. 51.10

The Collect of the Day is said, followed by one or more of the three prayers provided (21,22): two of these are modern translations of the BCP Second Collect, for Peace, and Third Collect, for Grace; and the third, a new but very appropriate composition, which first appeared in the JLG proposals for the Daily Office.

The rubric (23) indicates the possibilities available to the minister and no doubt the tradition of the place will prevail as to what is done. Once again, in view of the fact that the whole of this concluding section is quite open and flexible, it is important to stress the absolute necessity of the minister having prepared his material, particularly the prayers and thanksgivings or any other forms of prayer. A substantial amount of material is provided in ASB itself; and a new feature is the Subject-Index of Prayers (pp. 110–112). It is hoped that those responsible for the conduct of services will be encouraged to familiarize themselves with these possibilities, and to use the material in ASB from time to time as appropriate.

Evening Prayer (sections 24–45)

The introductory material (24–31) is exactly the same as that provided for Morning Prayer.

Psalm 134, O Gladsome Light, or the Easter Anthems may be used before the Psalms, thus providing for Evening Prayer a provision

parallel to the Venite, Jubilate and Easter Anthems in Morning Prayer (32). Psalm 134 was traditionally used in the Office of Compline and is basically an evening hymn of thanksgiving, blessing and commendation to the Lord. O Gladsome Light is likewise an evening hymn from the Byzantine rite, still used in Vespers of the Eastern Church. The Easter Anthems, especially when used at Evening Prayer on Sundays, serve as a powerful reminder that Sunday is the first day of the week—the day which celebrates the Lord's resurrection from the grave.

After the psalms and Old Testament reading (33,34), there is a modified provision of canticles. The Magnificat is the traditional canticle at this point, though alternative provision is made for a shorter canticle, Bless the Lord. This alternative, which has replaced Psalm 98 in 1662, is adapted from Daniel 3, and has been in the American and Scottish Prayer Books for the last fifty years.

As in Morning Prayer, the greatest variety of canticles follows the New Testament reading (38). The Nunc Dimittis is of course the oldest and the most traditional. However, the Song of Christ's Glory and Glory and Honour are also provided as alternatives. The former, based on Philippians 2.6–11, is borrowed from the 1975 South African rite: the latter, from Revelation 4 and 5, is in the new Roman Catholic Breviary.

The remainder of the service follows as at Morning Prayer except that following the Collect of the Day, the Second Collect at Evening Prayer (for Peace) *may be* said, but the Third Collect, 'for Aid against all Perils', 1662 title, *is* said. In many places, certainly in the context of a small group joining together to say Evening Prayer, the latter is often said by everyone and makes a fitting conclusion to a period of communal prayer in the evening.

Morning and Evening Prayer (Shorter Form) (sections 51–75)

Shorter forms of the offices are also provided. In Morning Prayer, abbreviation is achieved by the omission of the first canticle and the Suffrages. Both readings therefore come together, while one canticle is assigned to each day of the week except Sunday, when any canticle may be used. In Evening Prayer, only one reading—from the New Testament—is provided, together with a single canticle, arranged as at Morning Prayer. The Creed, the Lesser Litany and the Suffrages are omitted; the Collect of the Day is optional; and only the final collect 'Lighten our darkness' is mandatory.

PRESENTATION

There is little really which needs to be said on a practical pastoral level about the actual liturgical presentation of Morning or Evening Prayer. Presumably the ethos of the service on a Sunday, especially in those parishes where there continues to be a fairly strong commitment to one or other of the offices as the main service of the day, will be different from that of the weekday presentation, except in cathedrals and the few other churches where Morning or Evening Prayer is sung daily.

Mention has been made before of a certain flexibility and fluidity which to some extent is a feature of all the services in ASB. This reflects changing patterns of worship in the world-wide Church. However, greater freedom in matters liturgical ought not therefore simply to result in greater confusion for the worshipper. Great care is needed, particularly in the readings from scripture and at the end of the formal order of the office, in the prayers and intercessions, that all these are carefully and well prepared. The involvement of lay people in the service is greatly to be welcomed and encouraged; but part of their ministry and their responsibility to the congregation as a whole, just as much as that of the clergy, is that, for example, the reading for the first and/or second lesson at Morning and Evening Prayer is done only after careful preparation.

The recitation of Morning and Evening Prayer during the week has often been the duty of the clergy alone. Indeed unless the minister is prevented by some particularly urgent cause, his is the responsibility of maintaining this daily round of prayer. In a number of parishes the priest is joined by a small group of people who will join with him in at least one of the offices, usually Evening Prayer. However, with the diversification of the ministry itself, and particularly with the rise of the non-stipendiary ministry and the more formal ministry of women, it has often been found impracticable to 'get through' the full form either of Morning or of Evening Prayer.

Shorter forms have been provided, and these do at least ensure a very useful framework and structure for daily prayer, both Morning and Evening. After all the office is not an end in itself; the end is the praise and worship of the Blessed Trinity. It is hoped that where lay people are taking seriously their commitment to regular daily prayer, they might be encouraged to use one or other of the shorter

forms provided in ASB. Thus the Daily Office will come not to be seen simply as the preserve of the clergy, but that what is here provided, with real possibility for flexibility according to particular situations, will not be viewed so much as an office imposed but as a creative pattern and framework of material which will serve to enable the spiritual growth and life both of the local Christian community and of the whole Church in England.

Prayers for Various Occasions

The Litany (1) is a straightforward modernization and abbreviation of the Prayer Book form. It has been divided into six sections, of which the first and last must always be used, but any of the others may be omitted entirely; or individual petitions may be selected. Section II, which is addressed to Christ, prays for our deliverance from outward and inward enemies by his mighty works; section III prays for the Church, section IV for the world, and section V for those in need. The Litany ends with the *Tris-hagion*, 'Holy God, holy and strong, holy and immortal, have mercy upon us', an Eastern form which here makes its first appearance in an Anglican book.

The next five prayers are all modernizations of prayers from 1662. Prayers 2, 3, and 4 are the 'state prayers' which come after the third collect at Morning and Evening Prayer; prayer 5 is the prayer for all conditions of men, and prayer 6 the General Thanksgiving. Number 7 is new, and is the 'non-eucharistic' equivalent of the final congregational prayer in the service of Holy Communion.

Prayers 8 and 9 are both derived from the 'Prayer of Saint Chrysostome'. The first is a minimal modernization, the second a freer handling prompted by the presence of a misquotation from Scripture in the Greek original. This has a mixture of Matthew 18.19 and 20: 'If two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them'. The new version confines itself to verse 19, and expands the (non-biblical) remainder of the prayer.

Prayers 10–14 are modernizations of those printed after the Communion service in 1662, omitting the third. The first two Endings are taken from 2 Corinthians 13.14 and Ephesians 3.20–21. The Blessings (18,19) were originally prepared for the Initiation Services: but subsequently it was felt that more general provision for their use would be appreciated by many worshippers.

The Collects

The collect has formed part of the eucharistic rite of the Church of Rome at least from the early years of the fifth century, but its origin and purpose are by no means clear. One suggestion is that it marked the collecting of congregations from different churches which assembled occasionally for a united celebration: but this is improbable, precisely because such assemblies were occasional, whereas the collect was invariably a part of the rite. Another suggestion is that the collect was designed to collect or sum up the intercessions which preceded it: but this also is improbable, since at the time when collects began to be used intercessions were not said at that point in the service. Again it has been suggested that the collect originated as a suitable conclusion to the Introit. But the most probable explanation of the collect is that it was originally related to the readings which followed it. In that case it performed for the Ministry of the Word the same preparatory function which the Collect for Purity performs in the Anglican rite for the whole service. Whatever the origin and history of the collect may be, the collects of the ASB are related on every occasion to the themes of the readings, and may therefore be understood as a preparation for the Ministry of the Word.

The construction of the collects of the ASB follows the same pattern as those of the 1662 and the Latin services which preceded it. The Ash Wednesday collect is a typical example, and may be analysed as follows:

- (i) It is addressed to God the Father.
- (ii) The address is followed by a clause describing the particular quality of the Godhead to which we appeal, i.e. 'you hate nothing that you have made'.
- (iii) Then comes the petition which we wish to make, i.e. 'create and make in us new and contrite hearts'.
- (iv) The consequence which hopefully will result if the petition is granted is then expressed, i.e. 'that we may receive perfect forgiveness and peace'.
- (v) The prayer ends with an affirmation that it is offered through the mediation of Jesus Christ.

The first and last of these elements indicate that the collect is founded on the scriptural teaching that prayer is made to God the Father through the mediation of his Son (John 16.23; I Timothy 2.5;

Hebrews 4.14 and elsewhere; I John 2.2). The collect is therefore addressed to the Father and ends with the words 'through Jesus Christ our Lord' or some similar phrase. Collects addressed to the second person of the Trinity are of late development and fall below the best liturgical tradition of the Church. Examples in the 1662, e.g. the collect for Lent I, have been preserved in the ASB, but only after adjustment so that they are addressed to the Father. In the Communion services of the ASB the collect is the only mandatory element in the Preparation, and may thus be the first prayer to be said in the course of the service. It is therefore of particular importance that it is addressed to the Father, since most of what follows—and especially the eucharistic prayer—is addressed to the Father.

The second element of the collect, describing the qualities of God to which we appeal, very often takes the form of a relative clause in 1662. Thus the Ash Wednesday collect begins, 'Almighty and everlasting God, who hatest...'. Since this cannot always be satisfactorily adapted to the 'you' form, a sentence has sometimes been substituted for the relative clause; so that in the case of the Ash Wednesday collect it reads 'Almighty and everlasting God, you hate nothing...'. This is not to present God with information: it performs exactly the same function as the relative clause of the old prayer, providing the justification for the petition. In some cases the relative clause has been replaced by a noun, so that 'Lord of all power and might, who art the author and giver of all good things' becomes 'Lord of all power and might, the author and giver of all good things'.

The core of the collect is its third element, the petition. Normally this is a petition for the Church or for those members of the Church who are present. It is not an intercession for all men in their various needs or callings. That is a different activity, and a different place is assigned to it in the service. The third of the Good Friday collects, both in 1662 and in ASB, is an exception to this, arising from the fact that Cranmer drew on the ancient Solemn Prayers of the Good Friday rite for this prayer. The ASB admits certain other exceptions to this rule in the propers for Holy Communion for Various Occasions, such as those for the Sick and for Civic Occasions. The justification for this is that these prayers are likely to be used not only as collects in the course of the eucharist but as prayers of intercession in other contexts.

The final element of the collect is the affirmation that the prayer is offered through the mediation of Jesus Christ, although sometimes and especially on festival occasions this is replaced by an ascription

of praise. The old custom of saying 'through *the same* Jesus Christ' when our Lord has already been mentioned in the course of the prayer has been abandoned. It may be logical, but it is rather pedantic and does not make for simplicity. The General Notes of the ASB provide that in the case of any collect ending with the words 'Christ our Lord' the Minister may at his discretion add the longer ending 'who is alive and reigns with you and the Holy Spirit, one God, now and for ever' (Note 8. ASB. p. 32). This translates the Latin '*Qui vivit et regnat etc.*'. Since *vivit* can no longer be translated by 'liveth', a choice lay between 'lives' and 'is alive'. But the point of this ascription of praise is not to say that our Lord *lives with* the Father (otherwise the Latin would be *habitat*), but to affirm that he is the living one, who was dead and is alive (Revelation 1.18). The new translation therefore has chosen to translate *vivit* by 'is alive', both because it is more vivid and also because it is more accurate.

In accordance with modern printing conventions and the practice of other Churches, the collects are lined out. This enables the structure of the prayer to be seen more clearly and gives assistance to the reader. A colon marks the end of the opening address to God, and a semi-colon marks the end of the petition. The end of a line indicates a pause, except where an indented line follows.

Sources of the Collects

The collects of the ASB represent an essay in the difficult art of liturgical writing in contemporary English. There is however too much of value in 1662 collects to contemplate disposing of them altogether in favour of something new and untried. Some thirty of the Sunday collects therefore come from 1662, and fifteen of those for the Greater Holy Days, but only after a measure of adaptation. This is necessary, partly in order to adapt them to the 'you' form, partly to avoid such words as 'eschew' and 'quick' (for 'living'), and partly to replace archaic constructions with contemporary English. In some cases the changes are slight, in others substantial: in others again, recognizable elements of the old collects are to be found in compositions which are virtually new. Some of the attributions in the Appendix to 1662 may therefore seem less justifiable than others.

The Appendix does not attempt to indicate more than the immediate source of each collect. To trace all of them back to their origin, either in their first appearance in writing or to the individuals who composed them, would be an immense task and in most cases impossible. In any case there are very few indeed which

have not been amended in varying degrees since they were first written; and even those which have been translated have often been amended in the translation. Many of the new collects are the product of consultation and exchange of drafts, both within the Anglican Communion and outside it. Some of the principal participants in this process of consultation have been the provinces of Ireland and South Africa and the Joint Liturgical Group. To identify even a written source for most of these collects would therefore be a hazardous and uncertain undertaking, and to refer them to individual composers would in most cases be impossible even if it were desirable. Accordingly the appendix identifies only immediate sources so far as they are known, of which the chief are the Book of Common Prayer (BCP), the proposed Prayer Book of 1928 (1928), the Book of Common Worship of the Church of South India (CSI), and the Liturgical Commission's report entitled *The Calendar and Lessons* published in 1969 and referred to as the Orange Book. Collects which are the sole product of recent consultation are described simply as 'new' when it is virtually impossible to trace them to any particular source.

APPENDIX

9 Christmas	CSI
8 Christmas	1662
7 Christmas	CSI
6 Christmas	CSI
5 Christmas (i)	New
(ii)	1662
Advent I	1662
Advent 2	1662
Advent 3	1662
Advent 4	See report of JLG, The Daily Office 1968, p.80.
Christmas Eve	1928 (1549, Latin Missal)
Christmas Day (i)	1662
Christmas Day (ii)	Latin Missal
Christmas I, yr I	1928 (Latin Missal)
Christmas I, yr 2	New
Christmas 2, yr I	New
Christmas 2, yr 2	CSI
Epiphany	CSI
Epiphany I	CSI
Epiphany 2	1928, Leonine Sacramentary.
Epiphany 3	New
Epiphany 4	CSI
Epiphany 5	1662 for Trinity 9
Epiphany 6	1662
9 Easter	New
8 Easter	JLG
7 Easter	1662 for Trinity 21
Ash Wednesday	1662
Lent I	1662
Lent 2	1662 for Trinity 18
Lent 3	American Prayer Book
Lent 4	1928 (Transfiguration)
Lent 5	Scottish Prayer Book
Lent 6	1662
Maundy Thursday (i)	Attributed to St Thomas Aquinas
Maundy Thursday (ii)	New
Blessing of Oils	New
Good Friday (i)	1662
Good Friday (ii)	1662
Good Friday (iii)	1662
Easter Eve	1662

Easter Day (i)	1928
Easter Day (ii)	1662
Easter I	New
Easter 2	Hebrews 13.20,21
Easter 3	1662 Burial Service
Easter 4	1662
Easter 5	1662 for Trinity 12
Ascension Day	1662
Easter 6	1662
Pentecost (i)	1662
Pentecost (ii)	New
Trinity Sunday (i)	1662
Trinity Sunday (ii)	CSI
Pentecost 2	1662 for Good Friday
Pentecost 3	1662 for Easter Eve
Pentecost 4	New
Pentecost 5	1662 for Easter 3
Pentecost 6	1662 for Trinity 19
Pentecost 7	1662 for Quinquagesima
Pentecost 8	Scottish Prayer Book (1929)
Pentecost 9	1662 for Lent 2
Pentecost 10	1662 for Palm Sunday
Pentecost 11	St Augustine
Pentecost 12	New
Pentecost 13	American Prayer Book
Pentecost 14	1662 for Trinity 4
Pentecost 15	Scottish Prayer Book
Pentecost 16	Leonine Sacramentary
Pentecost 17	1662 for Trinity 7
Pentecost 18	New
Pentecost 19	1662 for Trinity 11
Pentecost 20	New
Pentecost 21	Scottish Prayer Book
Pentecost 22	1662 for Sunday next before Advent
Last Sunday after Pentecost	1662 for Trinity 6
The Naming of Jesus	1662
The Conversion of St Paul	1662
The Presentation	1662
St Joseph	New
The Annunciation	1662
St Mark	1662
St Philip and St James	1662
St Matthias	1662

St Barnabas	New
Nativity of St John	1662
the Baptist	New
St Peter	South Africa
St Peter and St Paul	1662
St Thomas	1928
St Mary Magdalen	1662
St James	1928
The Transfiguration	1662
St Bartholomew	South Africa
The Blessed Virgin Mary	1662
St Matthew	1662
St Michael and All Angels	1662
St Luke	1662
St Simon and St Jude	1662
All Saints	1662
St Andrew	1662
St Stephen	Orange Book
St John	1662
Holy Innocents	New
Dedication of Church	Orange Book
Timothy and Titus	South Africa
The Visit of the BVM to	
Elizabeth	Orange Book
Holy Cross Day	1928
Commemoration of the	
Faithful Departed	Based on 1662
Group Commemorations	Orange Book
Martyrs	1928 (see also Orange Book)
Teachers of the Faith	1928
Bishops	1928
Abbot or Abbess	1928
Missionaries	Orange Book
of Any Saint	South Africa
Ember Weeks (i)	1662
Ember Weeks (ii)	New: cf. 1928, For Vocations to
	the Sacred Ministry
Rogation Days (i)	1662 for Trinity 12
Rogation Days (ii)	New: cf. 1928 Occasional Prayers
Rogation Days (iii)	New: cf. 1928 Occasional Prayers
Harvest Thanksgiving	1928
Unity of the Church (i)	1928 (Latin Missal)
Unity of the Church (ii)	New
Unity of the Church (iii)	New

Missionary Work	New
Guidance of the Holy Spirit (i)	1662 for Whitsunday
Guidance of the Holy Spirit (ii)	1662 for Epiphany I
Peace of the World (i)	1928
Peace of the World (ii)	Scottish Prayer Book
Times of Trouble (i)	1662 for Epiphany 4
Times of Trouble (ii)	American Prayer Book
Thanksgiving for the Institution of Holy Baptism	CSI
Thanksgiving for the Institution of Holy Communion	Attributed to St Thomas Aquinas
At a Marriage	New
Sick (i)	New
Sick (ii)	New
Dying	New
Funeral (i)	1928
Funeral (ii)	1662
Funeral (iii)	1928
Funeral of a Child	1928
Appointment of Bishop or Incumbent	New
Enthronement or Installation	New, see Ordinal
Licensing or Commissioning	1662 for Ember Days
Blessing of Abbot or Abbess	New, see Ordinal
For a Synod	New
For those taking vows	As Epiphany 2
For Vocations to Religious Communities	1662 for Good Friday
Social Responsibility	St Augustine
Civic Occasions	New

Holy Communion—Rite A

INTRODUCTION

(a) Origins

Liturgical revision in the Church of England in the twentieth century stems ultimately from the report of the Royal Commission on Ecclesiastical Discipline, published in 1906. Its recommendations were modest—though they included the seminal statement ‘the law of public worship in the Church of England is too narrow for the religious life of this generation’—and did not directly envisage any change in the Communion Service. However, it was clear that there was a widespread mind to change (or at least ‘improve’) it and, in the process of drafting the 1927-28 proposed Book of Common Prayer, there emerged an alternative eucharistic rite. Although much of this particular text never gained any popularity when other 1927-28 services passed into regular use, the possibility of revision of the eucharist remained always in the air and gained a considerable encouragement when Dom Gregory Dix published *The Shape of the Liturgy* in 1945.¹

Actual revision of texts on an official basis had to await the coming of the legal provision for short-term experimentation in 1966. In the first instance this meant the ‘Series 1’ service, which incorporated commonly used variants on the 1662 text, particularly the use known as the ‘Interim Rite’.² But the Liturgical Commission,

¹ Until Dix’s time, whatever may have been happening unofficially, official thinking does not seem to have gone far beyond shuffling the order of Cranmer’s rite to produce something like the ‘Interim Rite’ (see footnote 2 following). Dix’s *Shape* both set this sort of programme aside (as not only too modest, but actually worse than original Cranmer!) and set the agenda and gave the motivation for a far more radical approach. Thus post-war liturgical revision is a wholly different story from, say, that of the events culminating in 1927–28.

² The ‘Interim Rite’ drew its momentum, at least in the twentieth century (for there were seventeenth century precedents, looking back to 1549), from W H Frere’s proposals in *Some Principles of Liturgical Reform*, 1911. The essence of the proposals was to reshuffle Cranmer’s 1552 order into the classical ‘Western’ shape—in particular bringing together Sursum Corda/Preface/Sanctus with ‘The Prayer of Consecration’ and ‘The Prayer of Oblation’ (transferred from the post-communion) to form a single long canon, with the Lord’s Prayer concluding it prior to communion. Various other embellishments were found over the next half century, but this was the essence of Frere’s programme. It was called ‘interim’ to indicate that it did *not* fulfil all that those who saw themselves in the Western Liturgical tradition wanted, but that it would do as a step on the way to what was wanted. Part of what Dix was saying in *The Shape of the Liturgy* (see footnote 1 above) was that it would not do, and was arguably not even a step in the right direction. For a fuller discussion of this type of canon and its history see an article by J M M Dalby ‘Alternative Services: The Canon of Series 1’ in *Church Quarterly Review* October-December 1967.

working on new lines with little reference to the existing 1662 service, produced at the same time the 'Series 2' service. This went back to fundamental principles, notably the 'shape' on which Dix had spent such labours. A clear structure now emerged. An Ante-communion, containing readings from the Bible, psalmody, a sermon and intercessory prayer, was followed by the 'four-action shape' of the sacramental meal: Preparation of the Bread and Wine, Thanksgiving (the long eucharistic prayer), Breaking of the Bread and Sharing of the Bread and Wine.

Smaller details were fitted round these central items:—introductory material, hymnody, creed, penitence and post-communion. But the central features stood out clearly and contrasted with the less obvious structure of the 1662 rite. In addition there was a new freedom of presentation, including many options on the one hand, and opportunity to introduce new or local material into the intercessions on the other. There was an openness about posture, an active, responsive role given to the congregation, and a slightly less wordy style of liturgical English (though God was still addressed as 'thou'). The Thanksgiving recovered the ancient note of thanksgiving, and commemorated not only the passion of Christ but also his resurrection, ascension and future advent.

After some debate and informal consultation in the Church Assembly the Series 2 service was authorized for a four-year period in July 1967. It rapidly became popular, sometimes side by side with 1662, but often as a wholesale substitute for it. Yet its very period of life betokened its intended impermanence. The Commission was at work again almost immediately to prepare for the revision which was anticipated for the early seventies. A questionnaire was sent round selected parishes in 1969, the Commission came into dialogue at the same time with the newly-created ICET,³

³ 'ICET' are the initials of the International Consultation on English Texts. This Consultation, covering all the main denominations in the English-speaking world, and most of the principal nations involved, produced proposals in modern English for traditional liturgical texts with the intention that this would unite English-speaking Christians of all traditions and countries across the world. Their first proposals in 1969 were circulated in duplicated form (they included for the second line of the Lord's Prayer 'Glorify your name'); then their first more definite proposals were published in two editions of *Prayers we have in Common*, 1970 and 1971. The texts from the 1970–1 proposals were incorporated into Series 3 ('the Green Booklet') after the Lord's Prayer had been altered in the General Synod. ICET made some marginal changes in 1972, then in 1974 produced their last and most definitive texts, and these are published in *Prayers we have in Common*, 1975. The latter publication provides the ICET texts (which have slightly changed in the Nicene Creed and the Lord's Prayer, q.v.) for Rite A.

and a change of membership on the Commission encouraged further thought about the contents of the eucharistic text.⁴ The time available was greater than it had been in 1965-67, and the text gained by a weightier provision of biblical material (particularly exemplified in the larger seasonal provision), a richer imagery in the prayers, a fuller spelling out of the centrality of the cross, and a more extensive reference to the presence and power of the Holy Spirit. Its gestation ran from 1969 to 1971; it was published in September 1971⁵; and it was authorized for use in its 'Green Booklet' form from 1st February 1973. It too became very popular, though the use of Series 2 continued alongside it, with extended licences, throughout the 1970s.

After its own first period of experiment of four years, the Series 3 service also was the subject of an extensive questionnaire; and the Commission was asked, on the basis of the replies, to undertake a revision of the text, with a view to the considered findings of the Church being incorporated in this revised form in the new *Alternative Service Book*. The Commission's proposals were published in May 1978,⁶ and were debated in the General Synod in July 1978. Thereafter they were remitted to a Revision Committee which, under the pressure of upwards of one thousand amendments desired by members of the General Synod, revised the whole text again from beginning to end, adding further enrichments, and a greater choice of alternatives. In the process, renderings into 'you-form' of the liturgical materials which had been used and loved in 'thou' form in Series 1 and Series 2 were also incorporated, so that the rite became truly comprehensive. The Revision Committee's text⁷ was amended further in full Synod, gained final approval in November 1979, and came into use on 1st May 1980.

⁴ The Commission itself acknowledged the effects of these changes in *A Commentary on Holy Communion Series 3*, (1971) pp. 23-24. See also R C D Jasper (ed.) *The Eucharist To-day*, 1974.

⁵ It was published as *An Order for Holy Communion: A Report of the Church of England Liturgical Commission to the Archbishops of Canterbury and York: Alternative Services Series 3* by SPCK. This booklet is known hereafter as the 'White Booklet'.

⁶ This was published as *Alternative Services: Holy Communion Series 3 Revised: A report by the Liturgical Commission of the General Synod of the Church of England*, and is known hereafter as GS 364.

⁷ The Revision Committee's text was published in February 1979 as 'GS 364A'.

(b) The Structure

The service clearly falls into the two traditional sections, with an introduction and an epilogue. The structure can best be seen by the use of a table in which titles set out in the service are shown in bold type.

Notes

The Preparation

- 1–3 (Introduction)
- 4–8 Prayers of Penitence
- 9–11 (Kyries, Gloria in excelsis, Collect)

The Ministry of the Word

- 12–18 (Readings, Psalmody, Sermon)
- 19 (Nicene Creed)
- 20–21 The Intercession
- 22 (Rubric about the BCP pattern—see section 57)
- 23–28 Prayers of Penitence
- 29 (Prayer of Humble Access)

The Ministry of the Sacrament

- 30–31 The Peace
- 32–35 The Preparation of the Gifts
- 36–41 The Eucharistic Prayer: The taking of the bread and cup and the giving of thanks
- 42–49 The Communion: The breaking of the bread and the giving of the bread and cup

After Communion

- 50–53 (Sentence, hymn, prayers)
- 54–56 The Dismissal

The Order following the pattern of The Book of Common Prayer

- 57–75 (The whole order continued from section 22 to the end of the service)

Appendices

- 76 Proper Prefaces
- 77 Alternative Blessings
- 78 The Commandments
- 79 Kyrie Eleison
- 80 Alternative Confessions
- 81 Alternative forms of Intercession
- 82 Alternative Prayer of Humble Access

83	A Selection of Other Introductory Words to the Peace
84	A Eucharistic Prayer for Use with the Sick
85	Additional Words of Invitation to Communion
86	Alternative Final Prayer
87	Introductory Sentences
88	Post-Communion Sentences

The first two sections provide a pattern which might be adapted to suit many requirements. Essentially it offers a service of Bible readings and prayer, and can be appropriate to a variety of situations. Its main use is, however, with the eucharist itself, and the latter two sections complete the standard eucharistic rite. The rubrics provide enough flexibility for the rite to be adapted for a short early morning midweek service, or for Sunday use, or for house communions, or for celebrations combined with other sacraments and services.

It has been customary since the time of Gregory Dix to think of the 'four-action shape' as the basic pattern of the sacramental meal. These actions are: the Taking of the Bread and Wine, the Thanksgiving, the Breaking of the Bread, and the Giving of the Bread and Cup. However, it must not be supposed that each of the four actions has the same weight. In the ceremonial to which our Lord was accustomed the 'Taking' and the 'Thanksgiving' belonged together, and so did the 'Breaking' and the 'Giving'. 'Taking' and 'Breaking' are items of less importance, in that they are preliminary to 'Thanksgiving' and 'Giving'. This is clearly to be seen in the new form of the institution narrative in all four eucharistic prayers. Thus the service groups the former two of these dominical acts under the single heading 'The Eucharistic Prayer', with an explanatory sub-title, and the latter two under the heading 'The Communion', with a further explanatory sub-title. Further, it is now made clear that 'The Preparation of the Gifts' has no relation to the 'Taking' (though Dix undoubtedly identified the one with the other); and the cross headings and rubrics make that distinction very clearly. The 'Preparation of the Gifts' is preliminary to the following out of the dominical acts—the 'Taking' is one of those very acts.

Note 2 emphasizes the central role of the 'President'. It is true that the service of the Word and the Prayers may well be celebrated at a different place in the church building, perhaps well separated from the holy table, yet the president says the opening greeting and the collect, and establishes his presidency over the whole action. It will be natural that he should be placed where this role is clearly

seen—and the spirit of the rite would be well observed if he were placed near the holy table, or in his usual stall, even though the Ministry of the Word might be conducted from lectern or pulpit and the Prayers be led from the front or the back of the congregation, with different persons fulfilling different roles under his presidency.

(c) Theological Emphases

There are three areas of doctrine in which the new service demands attention:

(i) *The 'Mighty Acts' of God*: The eucharistic prayers rehearse God's work in creation, as well as his work in Christ in redemption. There is praise to God for the incarnation, ministry, death, resurrection, ascension, and high priesthood of Christ. There is reference to his pouring out of the Holy Spirit upon his people; and there is considerably strengthened reference to his second coming in glory. Equally there is a rich variety of descriptions of the Church—including 'the body of Christ', 'a living temple', 'a people for his own possession'. There is reference to our baptism into his body, and a mention of our service of him through service of each other within the body. In all the liturgical text is rooted in the language of the New Testament.

(ii) *The relationship of our action in the eucharist to the sacrifice of Christ*.

It has been traditional in Anglican texts to identify Christ's death with his sacrifice; and the texts which derive from this tradition⁸ still emphasize this feature strongly. A similar phrase comes in the anamnesis of the third eucharistic prayer. In the first eucharistic prayer the use which derives from the 'Green Booklet' is retained—i.e. that we 'celebrate with this bread and this cup his one perfect sacrifice'. The point of reference here is strongly towards the antecedent 'his offering of himself once for all upon the cross', but it is not wholly exclusive of other matters which might be seen as components of Christ's sacrifice. In the second eucharistic prayer the existing Series 2 terminology is followed fairly closely ('we make the memorial'); but it is called a 'memorial of Christ your Son our Lord'—the closest possible approximation to 'do this as a memorial of me' (NEB). In each case there is separate reference to our action *here*, and his redemptive work *there*; and in one of them

⁸ These are (in direct descent from Cranmer) Eucharistic Prayer 4 and 'The Order following the pattern of the Book of Common Prayer'.

are the two either closely identified with each other or sundered from each other. Within those limits sensitive attempts have been made to find different ways of expressing the relationship between the supper and the sacrifice—each of them claiming to be a fulfilment of his command 'do this in remembrance of me'.

(iii) *The full round of the Church's year.* The new service, whether seen as a booklet or in its full context in ASB, has the fullest seasonal provision that a Church of England service has had since the Reformation. Not only is there a full eucharistic lectionary for Sundays, and a separate one for weekdays, but there is also an expansion of the seasonal material first provided in the 'Green Booklet':—proper prefaces and seasonal blessings. In addition, there is a compilation of 'proper' sentences for the introduction and for after communion to accompany the eucharistic readings for Sundays and holy days. The collects also fit the readings. The service has a deeper, wider, and fuller basis in the teaching of the scriptures than ever before in the experimental services.

(d) Optional Material

There is a great variety of options. Sometimes the choice lies between texts of equal standing (as in the eucharistic prayers); sometimes the choice lies between texts in the main service and others in the appendices (as in the confessions and intercessions); sometimes the choice lies between the set forms in the service and a compilation or composition made by the president or other minister (as in the initial greeting, or in the intercessions). Throughout the preparation of the service the options offered are not meant to represent divisive doctrinal choices. Rather, they are meant to give flexibility, elasticity, and sensitivity in the use of the text; and it is hoped that the same Christian community might vary them on appropriate occasions. However, the existence of options does mean that care has to be taken, especially when the rite is first introduced to a congregation, in guiding worshippers through the actual 'route' chosen and that a regular structure and rhythm must be established and maintained to provide stability. For example, while all four eucharistic prayers offer seasonal and pastoral alternatives to be used on occasion by one worshipping community, it may be that, after an initial period of experiment, one position or other for the Prayers of Penitence would be invariably adopted.

COMMENTARY

The Greetings (section 2)

The president begins the service by welcoming the people, and thus establishing his presidency.⁹ A choice of three forms of greeting is provided: the form which was popularized at the beginning of the Series 3 eucharistic prayer, a modern version of the traditional salutation, and an Easter greeting. It will be noted that the alternatives of 'The Lord is here....' and 'the Lord be with you....' are set out in one order here and the opposite order at the beginning of the eucharistic prayers. This presentation is not meant to load the choice either way at either of the two points, nor is there any implicit assumption that if one greeting is used in this place, the other will be used with the eucharistic prayer. Other forms are permissible at the discretion of the president.¹⁰ Note 5 also provides that a greeting may be given at other suitable points, as, e.g. before the Gospel, or before the Dismissal.

The Prayers of Penitence (sections 4–8, 24–28)

These prayers are provided in two places: either near the beginning of the service (4–8) or after the intercessions at the end of the Ministry of the Word (24–28). There is long and widespread precedent for each of the two positions in the Anglican tradition. In the 1662 Communion service and in Rite B (pp. 186–188) the penitential material is placed after the ante-Communion: and in a regular form of Compline it appears near the end of the service. But at Morning and Evening Prayer, both in 1662 and in ASB, it comes at the beginning. New eucharistic liturgies in other Churches both Anglican and non-Anglican often (but not invariably) place the penitential material near the opening of the service.¹¹ It is arguable

⁹ Note 2 insists that it is the president who greets the people, except 'when necessity dictates' (as, e.g. when he is late arriving from some other service in a three-church parish). The principle of having a presidency over not just the sacramental action but over the whole service is discussed in the introduction to the service.

¹⁰ It may well be appropriate to mention the 'theme' of the particular celebration, to introduce features of the service which the congregation may not be anticipating, to give out any notices, to welcome strangers, and to greet a visiting preacher. A wholly informal greeting is entirely appropriate.

¹¹ The Roman Catholic and Methodist rites place penitence at the beginning; the American Episcopalian rites and the Anglican Church in Australia allow both places, but the Americans seem marginally to prefer the later position and the Australians the former. Rite B in the ASB does not permit the use of the confession and absolution at the beginning, nor that of the Decalogue later—and so is comparable to 1552 or 1662. In Rite A, the penitential material should not be used at the beginning if the Order following the pattern of the Book of Common Prayer is being used (see Note 22).

that Cranmer actually provided *two* penitential sections in 1552, with the Decalogue and Response at the beginning and the penitential material from the 1548 *Order of the Communion*¹² after the intercession. Series 2 kept the split position, but Series 3 grouped the Decalogue with the confession and absolution. The rite now retains the grouping, but leaves the choice of position to the president. Both positions have much to commend them. On the one hand it can be argued that penitence is the first thought with which we ought to approach God (as in the Offices). But equally it may be argued that we prepare better to confess if we hear God's word first, and that there is a natural connection between the intercessions and thanksgivings (20,21) and penitence (23–29), as this then groups the various forms of praying together.¹³ Furthermore, the later position gives more exact liturgical expression to the biblical imperative 'Let a man examine himself and so let him eat ...'.¹⁴ It will probably be advisable for each parish to establish its own usage, so that the congregation will know what to expect, and thus can develop a regular spiritual rhythm.

In each place the provision is similar, although in the earlier position there is an option for the minister to use his own words. This gives opportunity for a seasonal note to be struck, and in each place a judicious rotating of the Comfortable Words will give variety appropriate to the season.

¹² The 1548 *Order of the Communion* presented a single sequence of penitential material (long exhortation, confession, absolution, comfortable words, humble access) which led directly into the people's reception. (See R C D Jasper and G J Cuming, *Prayers of the Eucharist*, 1980, pp. 162–5 for the text) In the 1549 Prayer Book the same material, virtually unaltered, led into the communion of both priest and people. In 1552 the prayer of humble access was detached from the sequence, and was placed between the Sanctus and the sacramental prayer (later called 'The Prayer of Consecration'). The remainder of the sequence was moved as an entirety to precede the Sursum Corda, thus giving the precedent for the position followed in 1928 and in Series 1, 2, and 3. At the same time, in 1552 Cranmer decided to treat the Kyries as truly penitential (which is a doubtful explanation of their meaning and their place in the rite), and cleverly used them as responses to the Decalogue. Thus by two different routes he reached two different penitential sections. But for a different point of view cf. R T Beckwith and J E Tiller, *The Service of Holy Communion and its Revision* (Latimer Monographs III), 1972, p. 65.

¹³ For further discussion of this connection see R C D Jasper (ed.), *The Eucharist Today*, 1974, chapter 6.

¹⁴ The reference is to 1 Corinthians 11.28, and it was clearly determinative of the Reformers' approach to penitence at the Lord's Supper.

The Decalogue is contained in an appendix (78). The A form of this is the text authorized as part of Series 3 in 1973, a subtle blend of the Old Testament precept with a New Testament application of it. The Lord's Summary of the Law is used to give an introduction and conclusion to this. The whole text thus strikes a positive note. It can be used to provide a reflective penitential devotion on its own, or with other material, such as the Liturgical Commission originally intended when producing the White Booklet in 1971.¹⁵ Purists who want the Decalogue to take a purely penitential form will find this in the B form in the appendix.

The Summary of the Law is printed at sections 5 and 24, and is drawn from the account in Mark 12.29–31.¹⁶ As with the Decalogue, the response is two-fold. 'Amen' signifies agreement that this is indeed the commandment of God, and 'Lord, have mercy' expresses sorrowful awareness of having broken it.¹⁷

The invitation to confession (6 and 25) includes the Series 3 summary of the Comfortable Words (also set out in full in section 25),¹⁸ and the call to confession which in modern language echoes the sentiments of the 1662 exhortation 'Ye that do truly and earnestly repent ...'. But other words may be provided at the minister's discretion.

Other forms of confession varying marginally in length and emphasis are to be found in an appendix (80).¹⁹ If they are to be used, the warning given in the introduction to this service above

¹⁵ In the original proposal of the Commission the Decalogue as amended was printed in the text of the service and was mandatory on Ash Wednesday and Sundays in Lent. The General Synod, however, made it optional and it was removed to an appendix. The Commission's desired 'Decalogue Devotion' finally appeared in the Joint Liturgical Group's *Holy Week Services*.

¹⁶ The first use of the Lord's Summary came in the Matthean form in the Non-Jurors' Liturgy of 1718; and a fuller (pastiche) form appeared in the 1928 Book. The simplifying to a Markan text is new in this rite.

¹⁷ Cranmer turned the Kyries into a penitential response to the Decalogue in 1552; and the present use of the Kyries derives directly from that. For a discussion of their penitential use see the section on 'Kyrie eleison' following.

¹⁸ The position of the Comfortable Words, preceding confession, dates from the White Booklet in 1971. Previously they had been used as reassurance of forgiveness after confession.

¹⁹ These texts are (i) the confession used in the Green Booklet, (ii) a modernized form of the Series 2 confession, and (iii) the form printed in the White Booklet in 1971, but not at that time approved by the General Synod.

should be noted. Certain words in the absolution are italicized. This is primarily because when the Ministry of the Word is used separately, or is conducted by a deacon or reader out of pastoral 'necessity', the minister should substitute 'us/our' for 'you/your' at the italicized places.²⁰ However, the practice of doing this even when the service is conducted by a priest is not confined to any one theological tradition, and the italics serve as a reminder for any such occasion.

Kyrie Eleison (section 9)

Since the authorization of Series 2 in 1967, there has been a growing custom of using the Kyries and Gloria in excelsis as alternatives, with the latter being used especially on Sundays (except in Advent and Lent). In the Green Booklet they were clearly alternatives; but the present rite permits the use of either, of both, or of neither. The origin of the Kyries does not appear to have been specifically penitential, but rather to lie in the Eastern concept that when we petition God, then he 'mercifully' hears us (cf. 'Lord, in your mercy/hear our prayer'). As however, the petitionary material to which the Kyries were a response was lost at a very early stage of the development of the Western liturgy, it is hardly surprising that Cranmer made the Kyries a penitential response to the reading of the commandments.²¹ Their use today is usually governed by tradition rather than dogmatic reasoning.

The form in which they are printed is one which is convenient for use at said services. Other forms, more suitable for musical settings, are to be found in the appendix.

Gloria in excelsis (section 10)

The text of this is that proposed by ICET in 1970, 1971, and 1974, and commands widespread support. ICET wrote: 'An analysis of the structure of the hymn shows that it consists of an opening antiphon based on Luke 2.14, followed by three stanzas of

²⁰ This requirement is set out in opening Note 24. It should be noted that the theological difference between saying 'you/your' and 'us/our' has not really been explored in the course of liturgical revision. Thus the Liturgical Commission was at one point in 1966 prepared to recommend to the Convocations that *all* persons leading services should say 'you/your' but the Convocations quickly changed the texts concerned, and equally in 1978-79 the Revision Committee came near to recommending that not even priests should say it. The solution to this problem adopted in the Church of Rome and elsewhere would repay study.

²¹ See footnote 12 above.

acclamation: the first addressed to God the Father, the second and third to God the Son. The proposed translation of the text preserves this structure, but transposes certain lines and phrases for purposes of clarity and omits others to avoid unnecessary redundancy.²²

There are one or two specific problems of translation, where ICET has grasped the nettle firmly and apparently without criticism. These include the rendering of 'men of goodwill'²³ as 'people on earth' in line 2; the singular 'sin' in place of 'sins' in line 9 (arising from the text of John 1.29); and the repetition of 'alone' in the last stanza (in place of the traditional 'only') to show 'that the titles here given to Christ are those which belong to the Father'.²⁴

Although the text of the Gloria in excelsis is set out in the place long honoured in the Western tradition, and found in all the experimental services of the 1960s, Note 8 clearly indicates that other places are appropriate—as an introit, as a gradual, or as a post-communion hymn. In the 'Order following the pattern of the Book of Common Prayer' the canticle is set out at section 73, in order that the Prayer Book order can be followed with ease. But even then the use is left optional so that an earlier position is possible. Note 8 reflects the fact that until 1549 the canticle was an insertion into the rite (marking festivals and Sundays outside of Advent and Lent) rather than an integral element which could be omitted on less important occasions. 1662 made it integral to the rite—in the 1552 post-communion position.

The Collect (section 11)

There is a division of opinion among scholars as to the original purpose of the collect. Its use *may* have been to sum up the prayer of the people at the beginning of the service, but there is also precedent for having a seasonal reference in the subject matter of

²² ICET, *Prayers we have in Common*, 1975, p. 11

²³ The problem here is that the Reformers worked on a poor Greek manuscript of the New Testament and produced 'goodwill' (*eudokia*) in the nominative, making a triple set of attributions ('glory', 'peace' and 'goodwill') in the first two lines. Better manuscripts (and, curiously enough, the Latin Vulgate and Latin liturgical texts) make it clear that 'goodwill' is in the genitive (*eudokias*), and there are only two subjects of sentences in the two lines—'glory' (which pertains to God) and 'peace' (which is his gift to men 'of goodwill'—i.e. to men who enjoy his goodwill). A comparison between Luke 2.14 in the AV and in any modern translation will easily reinforce the point.

²⁴ ICET, *op. cit.*, p. 13.

the collect. The latter principle has in the past led to a multiplication of collects when particular events all fell on the same Sunday. On the other hand, it is impossible to affirm a 'summing up' role for the collect, whilst still allowing it to embody the seasonal reference, and at the same time suggest as a norm that there should be only one collect at one service—and the Rules to Order the Service do have this effect. The principle on which the collects have been provided is that the 'Theme' which has emerged from the controlling lesson has in turn controlled the content of the collect. Clearly a second collect would distract from this.

Note 9 provides that a bidding, such as 'Let us pray for a greater awareness of God's love', may introduce the collect, and a brief silence may be observed. If a congregation is standing or kneeling, then they know that after the collect they immediately sit for the first reading, and the prospect, possibility, or actual use, of a second collect would disturb this confident action.

The Readings (sections 12–17)

The readings are the heart of the Ministry of the Word: and the clear intention of these readings, from the earliest point we can trace their use in the Christian era, has been that in them God himself should speak his word to his people.²⁵ Thus there are provided the closing versicles and responses to each reading 'This is the word of the Lord' 'Thanks be to God' and 'This is the Gospel of Christ' 'Praise to Christ our Lord'.²⁶ It is the intention of the liturgy that in and through the use of the Bible passages God should indeed speak to us—and he will, if we will but hear him. We assert of the whole revelation of God that God has spoken to his people in many varying ways at various times, but supremely in his Son, *and* that in the context of his having spoken once for all in the past, we are now to discern him speaking to us who are present on *this* occasion. The whole of Scripture is seen as the Word of God, and the assertion about any particular passage that 'This is the word of the Lord' is derived from its context in the whole of Scripture. Sometimes it may not be clear how a particular passage of Scripture has a message from God for us today; but its context in the Bible as a

²⁵ The principles underlying the readings are discussed elsewhere, on pp. 29–33. Note 10 provides for the omission of one of the three readings.

²⁶ The versicle and response following the first two readings are technically optional, though it is evident that they are very widely used. Note 11 provides an alternative versicle and response to follow the Gospel in Holy Week, when the passion narratives fulfil a special role as the Gospel readings.

whole, its juxtaposition with other readings provided in the lectionary, and its exposition by the preacher are all factors bearing upon our ability to receive it as 'the word of the Lord'. The lectionary also provides passages from the psalms which are intended to comment on or respond to the readings. They may be sung or said, and may be used reflectively or meditatively. Saying psalms may be appropriate for a midweek service, whilst singing may characterize Sunday. It should be noted that if a congregation remains seated between the first two readings, when three are being used, then there is less sense of continually standing up and sitting down again. To sit and *say* a psalm can be appropriate even in a service which is otherwise sung. Congregational singing, whether of hymn, canticle, or indeed psalm, would come properly between the second reading and the Gospel, and would have the congregation standing for the reading of the Gospel. Such a programme gives a sense of the Ministry of the Word building up to a climax.

The Sermon (section 18)

In the early Church the sermon immediately followed the Gospel. But from the eleventh century onwards, when the Nicene Creed came into use in the West, it separated the sermon from the Gospel in Northern Europe. This pattern was inherited by Cranmer and retained throughout the Reformation. With the publication of the liturgy of the Church of South India, however, the link between sermon and Gospel was restored and has gained general acceptance in the Churches ever since. The reading and the preaching of the Word of God are therefore clearly seen to be an integral whole. It is difficult to express the degree of obligation which governs the preaching of a sermon: but the solution provided in this rite is to express it as a fundamental element in the text, and then to modify the obligation on certain occasions by the terms of Note 12.

The Nicene Creed (section 19)

The text is that proposed in the final Report of ICET in 1974, with one minor variant, duly noted before. The following points are worthy of comment.

(i) 'We believe': The 'we' of the original confession made by the early Councils was dropped in later usage in liturgy in favour of the first person singular 'I', as found in the Apostles' Creed (which was in the origin a baptismal creed, where the candidate made a personal individual profession). The return to the use of the plural no more excludes the individual affirmation of faith than the use of the

plural in the confession of sin excludes the personal responsibility for sin.

(ii) 'of all that is, seen and unseen'.

Care should be taken here in reciting the revised text. These phrases now occupy two lines instead of one, and a comma has been placed after 'is' indicating a pause. The meaning is therefore made much clearer. Both 'all that is' and 'seen and unseen' refer to 'heaven and earth' and not to some further acts of creation; though the idea of further creative processes as being part of the divine plan should not be excluded.

(iii) 'Eternally begotten': This juxtaposition of ideas reads paradoxically—and so it should. The original wording of the Council of Nicaea was designed to safeguard two truths—the first, that the Son exists eternally with the Father; and the second, that his relationship with the Father *is* that of Son to Father.

(iv) 'Of one Being with the Father': ICET decided in 1970 that 'substance' was best rendered 'Being': but the text then proposed—'one in Being with the Father' could create confusion—'Being' could be either a noun or a participle, and the Son's oneness with the Father could come from mere juxtaposition with him. The 1974 revision now safeguards the point.

(v) 'Became incarnate of': In 1970 ICET removed 'incarnate' from the Creed, but reverted to it in 1974. The point at issue is that the text must affirm that Christ was *conceived* and *born* of the Virgin Mary. ICET proposed that we should say he was incarnate 'from' the Virgin Mary, but the Church of England has taken the view that the word 'from' has strong overtones of separation 'from' and suggests birth rather than conception. Instead, we have followed the Australian Anglicans, and reverted to the Cranmerian 'of'. It may be slightly archaic, but it is also clearer than the ICET proposal.

(vi) 'In accordance with the Scriptures': Cranmer put 'according to the Scriptures'; but this suggests that Scripture is just one authority amongst many—and perhaps some contradictory. In 1970 and 1971 ICET put 'in fulfilment of the Scriptures', based on the source of the credal statement to be found in 1 Corinthians 15.3–4. In 1 Corinthians, where no New Testament can possibly have been in view, it is clear that St Paul, in citing the (Old Testament) 'Scriptures', does mean something very close to 'in fulfilment'. However, after 1971,

ICET came to think that the use of the Pauline phrase in the Creed could not be seen as quite so Old Testament-orientated as it must have been in St Paul himself; so the slightly less sharp-edged 'in accordance with' was chosen to replace the earlier draft.

(vii) 'Who proceeds from the Father and the Son': the last three words of this line translate the famous Latin word *filioque*. They were *not* part of the original ecumenical formulation of the Creed; and they were introduced unilaterally by the Western Church, in the first place at the Council of Toledo in 589. ICET bracketed the three words, not in order that they should be published in liturgical texts in brackets, but in order to indicate that particular Churches might choose to include the words or to omit them. In fact, the Episcopal Church in the USA had omitted the words in 1967 as an ecumenical gesture: but in their Prayer Book of 1977 they restored the words. Since then the Anglican-Orthodox Conversations have led to a recommendation that the words should be omitted from the Creed,²⁷ but the House of Bishops of the Church of England did not take action to have this considered until after the authorization of the contents of ASB. A very careful distinction must be made between the issue as to the truth or otherwise of the *filioque*, and the issue as to the authority or lack of it for the inclusion of it within the Creed. If Western Churches do give up the use of the *filioque*, they must make it clear on which basis they do so; or the misunderstandings over the issue will not only continue but actually increase.

(viii) 'We believe in one holy catholic and apostolic church': this line is indented in the ICET proposals, and is seen as a particular item under the heading of 'We believe in the Holy Spirit ...', though this is not so clear in the ASB printing. 'Belief in' the church is obviously of a slightly different order from 'belief in' God. The adjective 'holy' fell out in Cranmer's text, but it is integral to the line.

The Intercession (sections 20–22)

Although the title 'The Intercession' is used, the rubric continues the Series 3 principle that this may include the giving of thanks as well as petitionary prayer. The introductory rubric introducing the Intercession (20) allows four methods of conducting the prayers.

(i) The Series 3 form has remained (with some alterations) as the main provision, set out in the body of the rite. The chief alteration is the reworking of the structure of each section of the prayer. The

²⁷ *Anglican-Orthodox Dialogue: The Moscow Agreed Statement, 1977*, p. 88

following variations of this structure were tried in the period of experiment:

1965 (<i>Draft Order</i>)	1967 (<i>Series 2</i>)	1971 (<i>Series 3</i>)
(a) Set Prayer	(a) Rubric	(a) Rubric
(b) Rubric providing for specific subjects to be mentioned.	(b) Versicle and response	(b) Set prayer
(c) Versicle and response	(c) Set prayer	(c) Versicle and response

In the event, the period ended with various conflicting desires still being expressed. This rite therefore provides for the mention of particular subjects, and for the use of the versicle and response between sections in a covering rubric, which introduces the whole form (21); and the form itself is then simply a paragraphed series of short set liturgical prayers. By this means whoever leads the intercession can readily structure the relationship of the parts in the way he thinks best; and the form can also be read the more easily as a single continuous whole when that is desired.

The order of sections is as follows:

1. For the Church universal and for the diocese and bishop.
2. For the nations of the world and for our queen and government.
3. For the local church and community and for the families within them.
4. For the sick, suffering, and needy.
5. Remembrance of the departed.
6. Commendation of the worshippers and all Christians to God.

At the end a different versicle ('Merciful Father') introduces a set response of three lines by which the whole congregation sums up its dependence upon the mercy of God for all his provision.

The major difficulty with this form of prayer, which is without much precedent in liturgical history, is that the extemporary prayers or specific biddings or the mention of particular topics may not accord too well with the given form or with each other. There are two main rules to observe. First, the concept of a single prayer addressed to God should be sustained throughout. Second, the allocation of specific subjects should be carefully related to the appropriate sections of the prayer. These are no longer set out by the rubrics interspersed into each section, but they are still

expressed in the actual content of the set pieces.²⁸

(ii) In the appendix (81) is a shorter form of intercession, which is in clear linear descent from the much-loved 1662 prayer 'for all Sorts and Conditions of Men'. There it was placed among the occasional 'Prayers and Thanksgivings' '*to be used at such times as the Litany is not appointed to be said*'. Its category as 'occasional' presumably meant that the rubric quoted did not require it to be read on four days of every week. It is possible that its concern for unity (not to mention the bringing of the erring into the truth) reflects the Restoration situation. It differs from the intercession in the main text by putting petitions for the world before those for the Church, and by omitting any references to the saints or the departed. The original has been altered as follows:

1. It is introduced by the Series 2 bidding.
2. It is interspersed with the main text versicles and responses.
3. Its language addresses God as 'you', and has at many points involved a working over the terminology of the original in the interests of modernity.

(iii) The other provision in the appendix (81) is a portion of the Litany. This provision is probably best read as a whole, but biddings may be inserted before it begins, or at the beginning of each section.

(iv) The rubrics permit as a fourth method the use of '*other suitable words*' (20). This might imply any forms of prayer supplied by the

²⁸ In the Eastern rite intercession has been made by a series of litanies and included in the eucharistic prayer. In the West a relic of separate prayers remained in the *orationes solemnes* of Good Friday (which were also retained in a residual form in the 1662 collects). Apart from that, the only intercessions at the eucharist were in the eucharistic prayer. Cranmer removed them from that position and put them in the ante-communion, in the form of a monologue prayer for 'the whole estate of Christ's Church militant here on earth'. The monologue was first alleviated in the South India liturgy of 1950, which offered a litany as an alternative. Revisions in the Anglican Communion in the late 1950s and early 1960s tended to follow suit. The Roman Catholic provision of the 'Prayer of the Faithful', which was promised in the Vatican II Constitution on the Sacred Liturgy, first appeared in 1965, and showed some resemblance to the pattern then in preparation by the Liturgical Commission. However, the Roman rite does not give the same prominent position to set pieces, the main provision being patterns of petition for individual objects, which can be varied to cover all topical needs. The Roman Catholic provision included from the start 'the local community'; and this category was added in the Church of England when Series 3 was in preparation and has been there since. The main further change made from Series 3 to Rite A is the separation of the commemoration of the departed from the summary sentences commending all the worshippers to God.

person leading the intercession, or it might imply free or extemporary prayer. Inasmuch as extemporary prayer has always been permitted within the structure of the main text prayer, it is only a small step to the phasing out of the set text and the increasing of the proportion of extemporary prayer. One possible intermediate position is the use of extemporary mention of topics for prayer with the use of the versicle and response as set.

The Peace (sections 30,31)

Two different texts are provided for the president to use in introducing the Peace. Each is a pastiche of scriptural material, made up as follows:

(a) 'Christ is our peace ...'—Ephesians 2.14, 16, Matthew 18.20-21
Thessalonians 5.13.²⁹

(b) 'We are the body of Christ ...'—1 Corinthians 12.27,
1 Corinthians 12.13, Romans 14.19.

There are also seasonal alternatives in an appendix (82). These are drawn from Isaiah 9.6-7 (Advent, Christmas, Epiphany), Romans 5.1 (Lent), John 20.20-21 (Easter, Ascension), Galatians 5.22, 25 (Pentecost), Ephesians 2.19, 17 (Saints' Days).

The existence of two texts in the main service derives from experience of using the second text only with Series 3 in the 1970s. To some it became a delight—emphasizing the corporate and interdependent character of the Church's members in a fresh and arresting way. To others the hortatory character of the last sentence became wearisome, and they longed for something more clearly Christocentric and non-hortatory. The General Synod decided to present the two as equal options in the main text, whilst also adding the selection of seasonal possibilities in the appendix. The rubric makes it clear that the president may use his own words, perhaps relating the peace to some special occasion, or to some particular needs in the congregation.

Note 20 permits the use of the peace at some other point in the service. The alternative position which has the weight of tradition behind it is after the Agnus Dei and before the distribution of communion. A rationale for the place provided in the main text here is that the Church by the peace identified itself as the people of

²⁹ This text consciously drew upon the experimental Scottish Episcopal use (1977): 'We meet in Christ's name: let us share his peace'.

God at the point of approaching the table of the Lord (note the proximity to the Prayer of Humble Access), and a similar rationale can be employed for the alternative place also.³⁰ The general mind of Anglican revisers around the world seems to have been that a place just before distribution is distracting, and certainly the place provided has the strongest ancient precedent as well as widespread modern Anglican usage behind it.³¹ The liberty given by Note 20 may also point to occasions when to open the service—or even to close it—with the peace is particularly appropriate.

The rubric at section 31 suggests that the president may well prompt the congregation towards an active exchange of a ‘sign of peace’, and this practice seems to be growing around the country. The actual method of greeting each other may vary greatly from one place to another. The important thing is that the local practice should be natural to the worshippers concerned—an authentic expression of their own mutual relationships and welcome to strangers. There is a strong case for saying that the days of the wholly formal ‘passing of the peace’ along rows has been overtaken by events.³² Where greeting each other is natural and authentic, then congregations do not, and should not, wait for the greeting to be passed along the row. They simply greet each other informally on the spot—all at once, all over the church building! Similarly, they do not, and should not, necessarily say the formal ‘The peace of the Lord be always with you’ etc. Instead they greet each other by name, and informally.

The physical method of greeting each other has not yet taken final form. A handclasp has become widespread, and this seems well-attuned to the *sang-froid* of English Christians. Sometimes a double handclasp indicates slightly warmer blood. And there are signs of the more hot-blooded Latin embrace invading our shores. Each congregation must find its own level.

³⁰ An alternative rationale is suggested by Tertullian’s phrase that the kiss of peace is the ‘seal of prayer’—‘*signaculum orationis*’ (*De Orat.* 18). This might mean that the kiss concludes the section of prayer.

³¹ The ancient precedent is particularly to be found in Justin’s account of baptism (*Apology* 1.65) and Hippolytus’ account of the consecration of a bishop (*Apost. Trad.* 4) and of baptism (*op. cit.* 21). Dix, writing in *The Shape* when no contemporary Church was practising a congregational kiss of peace at all, urged that in liturgical revision the Justin-Hippolytus position should be restored, as over against the later Western position described above.

³² This has been dubbed the ‘Daisy-chain’ or the ‘Domino’ theory of the peace. The titles are sufficiently pejorative to make the meaning fairly clear.

The Preparation of the Gifts (sections 32–35)

After the peace, but before the sacramental action, is placed the Preparation of the Gifts. Note 20 permits this to come earlier if desired, though even then there might well be an uncovering of the vessels and elements at this point. In general, the dramatic point is better made if the table is bare until just before the ministry of the sacrament begins. The only mandatory feature of this section is the provision of the bread and wine (which corresponds to the equivalent provision in Series 2 and Series 3), but the use of a hymn, whether eucharistic or thematic, is entirely appropriate. It cannot be too highly stressed that this provision of bread and wine is *not* an integral part of the eucharistic action, but only a preliminary to it.

The rubrics permit further additions: a collection of money, the bringing of either elements or money or both to the table, and the use of specific words in relation to either the elements or the money. The overworked words from 1 Chronicles 29 ('Yours, Lord ...') refer more naturally to the gifts of money than to the sacramental elements, and they have been allocated accordingly.³³ Any words said over the bread and wine at this point (and there do not have to be any words at all) should be of a wholly preliminary kind, and should not anticipate the eucharistic action, which has not yet started. Their natural point of reference would be to the creation and provision of the gifts by God.³⁴

The text hints, by printing out the response ('Blessed be God for ever') that the new Roman Catholic 'Offertory Prayers' might be used—as they are in a few other Anglican provinces.³⁵ But the rite also hints, by not printing the text of those prayers, that not everybody is agreed on the theology and suitability of this Roman Catholic provision.

³³ John Halliburton, in his essay 'The Peace and the Taking' in *The Eucharist To-day*, develops some apologia for using the 1 Chronicles passage with the elements (*op. cit.* p. 93). For a fuller account, up to the publication of GS 364 in May 1978, see Colin Buchanan, *The End of the Offertory: An Anglican Study* (Grove Liturgical Study 14, 1978).

³⁴ This is of course implied in the rubric (33) which says that the president 'may praise God for his gifts'. By definition it can only be his gifts in creation and as created which are in view; and even then the argument for silence should be carefully weighed.

³⁵ For a brief survey of the use of the Roman Catholic prayers in Anglican provinces see Buchanan *op. cit.* p. 34.

The Eucharistic Prayer (sections 36–41)

The cross-heading 'The Eucharistic Prayer' is subtitled 'The taking of the bread and cup and the giving of thanks'. As shown above,³⁶ this reflects the basic understanding put forward by the Liturgical Commission and accepted by the General Synod that the dominical action of 'taking' is closely related to the giving of thanks, and is not to be identified with the wholly separable action of 'Laying the table'.³⁷ The method of 'taking' is specified in the rubric (36), and it clearly has this designatory character—the eucharistic action starts now, and starts with respect to certain identified elements.³⁸ The eucharistic prayer then begins (37). The prayer is the definitive central act of the liturgy, giving thanks to God for his creation and salvation, and for his establishing of us as his new people in Christ. The bread and wine declare these to us, and we therefore 'lift up our hearts' in praise and thanksgiving. Not only do we express in the eucharistic prayer what God has done for us in Christ, but also we declare what we are doing in Christ, and in obedience to him, in the rite. The eucharist is the rite of the renewal of the new covenant, and that covenantal relationship with God is verbalized in the eucharistic prayer.

Consecration

The Eucharistic Prayer is not called in the rite 'The Prayer of Consecration',³⁹ but it is still viewed as 'consecrating'. The

³⁶ See p. 61.

³⁷ This relationship of 'Taking' and 'Thanksgiving' and of 'Breaking' and 'Giving' is clearly indicated by the layout of the Narrative of Institution in the text:

'(He) took bread and gave you thanks;
he broke it and gave it to his disciples, saying, ...'

The account of Jesus' handling of the cup is laid out in a similar way.

³⁸ It seems that Jesus' action in lifting the elements from the table at the Last Supper was designatory, identifying the elements he would be describing as his body and/or blood. The position of the mandatory 'Taking' is meant to follow his example as closely as possible. The provision in Note 16 that other manual acts may be used during the eucharistic prayer is optional and unspecific, and cannot be viewed as having any effect on the sequence of dominical acts—the initial taking has already occurred, and any other lifting up of elements must not be confused with that taking.

³⁹ In 1662 the relevant prayer is called 'The Prayer of Consecration', and indented rubrics refer to the laying of the hand on all the vessels of wine '*to be consecrated*'. Similar language is retained in the BCP pattern in Rite A (65). In Series 2, and thus in Rite B, the prayer is headed 'The Thanksgiving', and then is called in a subtitle '*The Prayer of Consecration*'. In Series 3 and the main part of Rite A there is no subtitle at all, and the consecratory role of the Thanksgiving (or the Eucharist Prayer) has to be gathered from the rubric preceding the breaking of the bread (43) in this rite '*The president breaks the consecrated bread*'. Clearly the bread is consecrated before section 43 is reached.

difference from the older views is that there is now no solemnly identified formula or 'moment of consecration'.⁴⁰ Rather, the whole giving of thanks sets the theological context within which we can confidently assert that this *is* the communion of the body and blood of the Lord. Thereafter the elements *are* consecrated⁴¹—if they prove to be insufficient then a supplementary consecration is used to provide more; if there are remains left after communion then they are reverently consumed.⁴² But 'consecration' itself is not a word used in any biblical context in relation to eucharistic elements, and it is right that it has lost some prominence in the presentation of the text. Thus although some breadth of varying opinion may remain as to what consecration effects in relation to the bread and the cup, yet the taking of the bread and cup and the saying of the eucharistic prayer over them are seen as effecting consecration—and effecting it just as surely as any 'formula of consecration' could be thought to effect it.

The Common Structure

Although all four prayers have distinctive characteristics all possess a common structure, and the seven main sections of that structure represent a continuity with historic Christian tradition. The sections are as follows:

⁴⁰ It was identified in the Western rite by the particular rubrical directions accompanying the Narrative of Institution. These were abolished by Cranmer, but were restored in 1637 in the Scottish liturgy, and even more prominently in 1662 (see section 65 for the equivalent of them). The concept of a brief formula of consecration was reinforced by the provisions in the 1604 Canons and by the 1662 provision for Supplementary Consecration (for which see section 66 for the modern equivalent). RF Buxton, in *Eucharist and Institution Narrative* (Alcuin Club Collections No. 58, 1976), has queried whether the seventeenth century Anglicans actually believed that consecration was effected so mechanically (as it would seem); but the evidence of the Canon and the 1662 rite is very strongly in favour of it. Two indented rubrics remained in Series 2 (see Rite B), but they ceased entirely with the coming of Series 3. For the question of supplementary consecration see p. 94.

⁴¹ See the rubric before the breaking of the bread (43) and footnote 39.

⁴² See section 49. It clearly insists on a category of 'consecrated' elements which have not been required for communion. It has been argued (and indeed ruled by Chancellor Garth Moore) that the form of the rubric at section 49 permits reservation of the consecrated elements. The Commission has taken the view that in law the rubric only opens the legal door to reservation when there is a legal means of administering the elements outside the original liturgical context—and hitherto the Church of England has made no such provision. At the time of writing (May 1980) the Commission has prepared a report for the General Synod in which a recommendation (along with liturgical provision) is made for administering communion 'by extension' to those who are outside the original liturgical context; and the rubric at section 49 will permit that to happen if the recommendation for the communion of the sick is found acceptable.

1. *Opening dialogue* (*Dominus vobiscum, Sursum corda, Gratias agamus*).

The president establishes his oneness with the congregation with one of two greetings—either the traditional ‘The Lord be with you’, or the Series 3 ‘The Lord is here’. The former is the traditional text in the Latin uses⁴³ and although it is not wholly clear what overtones of meaning may have been carried by the wording in its original use, the general sense is of a mutual recognition of the role of president and people in the eucharist here verbalised in such a way that true liturgical dialogue can confidently proceed. The latter text is a paraphrase of the original, and cannot pretend to be an exact translation. Its merit is that it provides in brief compass a theological rationale for the sacramental action.⁴⁴

The president continues ‘Lift up your hearts’, also following the one tradition. In so doing he takes the congregation’s hearts and minds into the heavenly places—the true *locus* of Christian worship.⁴⁵ Then he sets out the purpose of the eucharist prayer—viz. to give thanks—and the congregation by assenting (‘It is right’) is associated with this central act of the liturgy from the outset. Their role is reaffirmed by their participation later in the prayer in the Sanctus, in the Acclamations, and in the Doxology (First Prayer) or the concluding Amen (other Prayers).⁴⁶

⁴³ In the Eastern rites the dialogue usually begins ‘The grace of our Lord Jesus Christ ... be with you all’, or with similar words.

⁴⁴ It may be able to go further and claim to be more accurate as translation than is immediately recognizable. The case is set out well in RJ Halliburton’s essay ‘The Canon of Series 3’ in RCD Jasper (ed.) *The Eucharist Today*, pp. 101–103. The argument is based on an article by WC Van Unnik in AJB Higgins (ed.) *New Testament Essays: Studies in Memory of TW Manson* (1959), the thrust of which was accepted by the Liturgical Commission in *Modern Liturgical Texts*, (London, 1968)—namely, that the traditional dialogue refers to the Lord the Spirit. Halliburton, in his apologia describes the new greeting as ‘the admittedly adventurous rendering’ (*op. cit.* p. 103).

⁴⁵ This is a constant theme, almost a commonplace, of the New Testament. Cf. Ephesians 2.6; Hebrews 4.16; Hebrews 10.19–22; and Revelation *passim*. The theme is continued when the congregation joins ‘with angels and archangels’ in the Sanctus.

⁴⁶ The assenting ‘Amen’ is mentioned and explained in 1 Corinthians 14.16 (though the context may well not be eucharistic). It appears in the text of *The Didache*, presumably as a response, in the thanksgiving after being filled (ch. 10). Justin twice explains the use of ‘amen’ in the eucharistic assembly as the congregation’s assent, identifying themselves with the prayer uttered by the president (1 Apol. 65 and 67). In strict terms is in *not* his prayer nor a monologue, but a prayer of the whole congregation spoken largely but not exclusively by the president. It is unhelpful to increase the amount said by the congregation corporately in the four prayers here—the more that is said by all, the *less* the sense of dialogue and of response and assent.

2. *Preface and Sanctus*

The eucharist is an offering of praise (the congregation has added 'praise to the president's 'thanks' in the third response of the opening dialogue). Recent scholarship has increasingly seen the origins of the eucharistic prayer in a threefold motif to which the president gave consistent utterance in the first three centuries of the Christian era—even when using extemporary forms of prayer. These three themes were the work of God in creation, the love of God in redemption, and the power of God in the calling into being of the Church, the people of God. It is natural to associate these three themes with the respective roles of Father, Son, and Holy Spirit; but the Christian liturgical tradition has also shown a strong tendency to see all three as fulfilled by the Father through the Son in the power of the Spirit.

Prayers 1 and 2 have an identical 'common' preface which weaves together the salient three themes, and Prayers 3 and 4 cover similar ground in different ways. Each of the Prayers gives great scope for the use of proper prefaces, and a single set of these for use with all the Prayers is to be found in the appendix.⁴⁷ However, the use of proper prefaces varies slightly from one Prayer to another.

The common prefaces of Prayers 1 and 2 are comprehensive—perhaps with some resemblance (though in shorter compass) to the Eastern tradition, where there are no proper prefaces at all. The preface of Prayer 3 concentrates more heavily on the actual work of Christ, though it does touch on the other two themes; and the proper preface of Prayer 4, based on Cranmer and 1662, might well be viewed as deficient in covering the themes if there were not a special provision made for occasions when no proper preface is used. Against this varied background, seasonal provision is made by *adding* the preface to mark the occasion in Prayers 1, 2, and 3 and by *substituting* the proper preface for the printed provision in Prayer 2 (which thus has alternative ways of handling the seasons)⁴⁸ and

⁴⁷ For a short time in the late 1960s it looked as though the trend might be towards an invariable preface (as in the East). But in the event Series 3 had far more 'proper thanksgivings' than Series 2. Rite A has more again, with a rich choice available for Christmas and Easter (see section 76). It should be noted that the last three proper prefaces (nos. 31–33) are for use on Sundays with Prayer 4 or the BCP order only. Within the propers set out *in extenso* in ASB there are directions indicating the propriety of these proper prefaces on other specified occasions.

⁴⁸ See the discussion of Prayer 2 on pp. 88–89.

Prayer 4. This enables the latter two to mark special occasions by concentrating on the seasonal point without lengthening the prayer.

The Sanctus is derived from the vision of Isaiah in the temple (Isaiah 6), and has been a feature of eucharistic prayers since the fourth century.⁴⁹ It provides a worthy response to the 'mighty acts' set out in the preface, and is a further reminder that our locus in worship is in the heavenly places. We stand before the throne of God, as John did in the Apocalypse, and there join the angels' song.

The Benedictus has had a long association with the Sanctus in liturgy, but was dropped by Cranmer in 1552,⁵⁰ Although its use had grown widespread over the last century or more, it is clearly viewed within the Church of England as an optional embellishment, not as integral to the Prayer.⁵¹

3. *Post-Sanctus 'Link' and Invocation (or Epiclesis)*

After the Sanctus, the president continues the eucharist prayer within a variety of ways which reflect the different points of origin

⁴⁹ It is of course well known that the use made of the Sanctus in the Apocalypse and in 1 Clement has sufficiently suggested a continuity of usage from the apostolic era right through to the first evidences of the singing of the Sanctus in eucharistic rites in the fourth century. This is worked out by EC Ratcliff in his two essays in the *Journal of Ecclesiastical History*, vol. 1, nos. 1 and 2, 1950) 'The Sanctus and the Pattern of the Early Anaphora' reprinted in AH Couratin and DH Tripp (eds.) *EC Ratcliff: Liturgical Studies*, (1976) pp. 18–41. The particular interest in this theory relates to the inference that in Hippolytus the Sanctus *concluded* the eucharistic prayer (which explains how it fell out of the text so easily). The theory has in fact failed to command overwhelming assent.

⁵⁰ It is possible that it was dropped because the language of the triumphal entry into Jerusalem suggested all too *physical* a coming of Christ in the Lord's Supper—a theory Cranmer would at all costs avoid. But the reason may equally have been the less emotive one that, following the pattern of Isaiah's response to the angelic vision in the temple (Isaiah 6), Cranmer wanted the singing of the angels' song to be followed by the self-abasement of 'Humble Access', and the Benedictus qui venit then became an illogicality in the particular sequence of thought, but not necessarily a heresy. See Colin Buchanan *What did Cranmer think he was doing?* (Grove Liturgical Study no. 7, 1976) p. 27.

⁵¹ The Benedictus was placed *after* the eucharistic prayer in Series 2 (possibly in the hope that the Sanctus would be moved to join with it there at a further revision, on the Ratcliff theory set out in footnote 49 above). In Series 3 it was printed after communion, but could in fact be used anywhere in the sacramental part of the service. It is now printed out within the eucharistic prayer. But the rubric still makes it clear it is optional.

of the four Prayers—and in so doing reflect some of the varieties of practice which have existed in liturgical history.⁵² But in each case there is a move towards the Narrative of Institution at the heart of the prayer; and the last stage in the 'link' between the Sanctus and the Narrative is the invocation, or petition for consecration, often called the 'Epiclesis'.⁵³

The 'link' begins in Prayers 1 and 2 with a petition asking God to accept our praises (in Prayer 2 'our sacrifice of praise') as summing up the nature of the prayer to this point; in Prayer 3 there is a brief recapitulation of the character of God ('the source of all holiness'), referring back to the Sanctus⁵⁴; in Prayer 4 there is Cranmer's recitation of the once-for-all nature of Christ's sacrifice on the cross, a reference *forwards* to the meaning of the eucharist rather than backwards to the praise of God in the preface. The actual petition is, in Prayers 1, 2 and 3, in a single form whereby we ask God 'by the power of your Holy Spirit' that the bread and wine may 'be to us' the body and blood. This form of words is actually drawn from the

⁵² The difference between, for example, the Liturgy of St Chrysostom (with its echoing of the 'holy' of the Sanctus followed by a brief mention of John 3.16) and that of the traditional Roman Catholic canon is immense, and far greater than any difference here. But, even so, the special proclamation of Christ's work on the cross in Prayer 4 is a very different pattern of thought from that in the other three 'links'.

⁵³ It is doubtful how broad a usage should be given to the word 'epiclesis'. It may mean, in increasing breadth, any of the following:

1. An invocation of the Spirit upon the elements in the Eastern position following the anamnesis.
2. An invocation of the Spirit upon the elements regardless of position.
3. An invocation (whether of the Spirit or not) to the Father to effect consecration.
4. An invocation of any sort, as, for instance, either to effect consecration or to effect fruitful reception.

In the use above the presupposition is the narrow meaning (1), and the inverted commas reflect that it is being stretched both by a change of position (2) and also by not calling down the Spirit upon the elements in explicit terms (3). In each of the four prayers this invocation comes in the 'Western' position, concluding the 'link' with the Narrative of Institution.

⁵⁴ Hippolytus himself, having no Sanctus, has also no 'link', so here Prayer 3 draws upon the form in St Chrysostom (see footnote 52). As originally drafted Prayer 3 had even heavier emphasis upon the concept of 'holiness', and invoked 'the power of your holy word'. (See Colin Buchanan, *The Development of the New Eucharist Prayers of the Church of England*, (Grove Liturgical Study no. 20, 1979) p. 7.

1549 rite, and was used in Series 2 and Series 3.⁵⁵ In Prayer 4, against the background of the all-sufficiency of Christ's sacrifice, Cranmer's thought form is retained—(grant that ... we who receive ... may be partakers ...). This form of words, as noted earlier, was drafted for the 'Order following the pattern of the Book of Common Prayer', and was then transposed to the first part of Prayer 4.

In all four Prayers we look to God to make the bread and wine truly sacramental—i.e. signs 'to us' of the sacrifice of Christ. By the power of his Spirit we are united with Christ in his death and resurrection, in Maundy Thursday, Good Friday, and Easter Day.

The position of this petition within the eucharistic prayer has varied as between East and West in liturgical history, and has indeed been a source of division between them at some periods. While Cranmer changed the form of the Western petition, he kept it in the same place, before the Narrative of Institution. It remains there to this day, and the four prayers all exhibit the same positioning.⁵⁶ In the Eastern tradition the epiclesis (with an invariable invocation to the Father to send the Spirit upon the elements) has followed after the anamnesis, or two paragraphs *after* the Narrative of Institution. This has provided a problem to Western Catholics who have wanted to identify in the Narrative of Institution a brief formula of consecration, and could hardly therefore pray for the consecration to occur at a later point in the prayer. Thus, in the polarized way in which the division of opinion has at times been presented, the two uses have seemed to be mutually exclusive. However, as none of these prayers does in fact identify a single formula or 'moment' of consecration, and as a less sharp-edged seeking of the descent of the Spirit upon the *worshippers* does follow in something like the Eastern position, it is clear that we are now far from the earlier polarization.

⁵⁵ In 1549 there was the invocation 'with thy Holy Spirit and work, vouchsafe to bless and sanctify ... that they may be unto us ...'. In Series 2, and in the Series 3 'White Booklet', there was no mention of the Spirit in this petition. But the General Synod incorporated 'by the power of your Holy Spirit', following the publication (on 31st December 1971) of the Anglican-Roman Catholic Agreed Statement on Eucharistic Doctrine which stated (paragraph 9): 'Through this prayer of thanksgiving, a word of faith addressed to the Father, the bread and wine become the body and blood of Christ by the action of the Holy Spirit, so that in communion we eat the flesh of Christ and drink his blood.' The phrase 'by the power of your/thy Holy Spirit' was added to the Series 1 and Series 2 Revised eucharistic prayers in 1976, and is thus found not only in the second and fourth prayers here, but also in both prayers in Rite B. But the 1662 Order is left unchanged.

⁵⁶ See footnote 53 for a discussion of 'epiclesis'.

4. *The Institution Narrative*

This paragraph is, in strict grammatical terms, an adjectival parenthesis, and it has the same form in all four prayers. The references in the invocation to Jesus Christ provide the antecedent for the recitation of the account of the Last Supper, at which he himself presided, and established both example and command that we should do likewise.⁵⁷ Thus in Christian history the *form* of the Narrative has been that of a subordinate clause (as, e.g., in 'Qui pridie ...'). However, the invariable use of the Narrative has indicated an importance attached to it—presumably right from the days of the apostles—as attaching the actual celebration at which the Narrative is being read to the Lord's original warrant: it testifies that *this* remembrance feast is *that* which he instituted the night that he was betrayed. For a long period the Western Church went further and identified the recitation of Jesus' words in the Narrative with two distinct formulae involving 'moments' of consecration of the bread and wine, and the Church of England, with a somewhat different doctrine of consecration, also made the same identification in 1662.⁵⁸ Now, however, although by Note 16 manual acts are permitted, the presentation of the text and the general understanding of the role of the whole prayer as consecratory have taken the emphasis away from this 'moment' of consecration, without diminishing the original importance of the recitation. The text itself is a pastiche, largely dependent upon 1 Corinthians 11.24–25, but amplified by the other accounts. As its context is within a prayer (which is unlike the scriptural contexts) we are reminded that the paragraph, for all its narrative form, is also addressed to God as part of the prayer, and this is reinforced by the text saying that Jesus gave 'you' thanks (i.e. to his Father, to whom our prayer is addressed).

The narrative has traditionally ended with the words 'Do this in remembrance of me', and now, before the president declares in the anamnesis how we keep the remembrance of Christ at the eucharist, the congregation in three short Acclamations declares what is to be commemorated—Christ's person and work, and his expected return.⁵⁹

⁵⁷ Note particularly in Prayer 1 the phrase 'as we follow his example and obey his command.'

⁵⁸ It will be recalled that in 1662 a 'more explicit' consecration was desired by both Puritans and Laudian High Churchmen—a rare example of both parties pulling in the same direction. Hence *five* manual acts were added to Cranmer's text. They are still there in the BCP Order in this rite (see section 65).

⁵⁹ Note 15 points out both that the Acclamations are optional and that they may be introduced by a bidding.

5. *The Anamnesis*

Because the next paragraph—the anamnesis—is the response by which the president verbalizes how we, with *this* bread and *this* cup, obey the command ‘Do this’, the writing of new texts, and the revising of old ones, has in recent decades been the subject of the minutest scrutiny in which various understandings of what we ‘do’ in the eucharist have been in encounter with each other. In the process considerable progress in mutual understanding has been made. Thus, whereas at the beginning of the period of revision and experiment it appeared difficult to agree upon one eucharistic prayer, the present rite has four, each of them at this point expressing what we ‘do’ in different ways, but each of them agreed in the General Synod by the various shades of theological understanding in the Church of England. The anamnesis has a subordinate clause or phrase, which declares that what we ‘do’ we do in remembrance of Christ and of his saving work, and then a main clause which describes what we ‘do’. These may be set out thus⁶⁰:
Prayer 1: ‘we celebrate ... his one perfect sacrifice’
Prayer 2: ‘we make ... the memorial of Christ your Son our Lord’
Prayer 3: ‘we celebrate this memorial of our redemption’
Prayer 4: ‘we offer you through him this sacrifice of praise and thanksgiving’.

In the first three prayers there is specific reference to ‘this bread and this cup’ (in Prayer 4 it comes before the Narrative of Institution) and this gives a very specific and particular reference to our response to our Lord’s general command to his Church, which the people of God are to obey down the centuries until he comes again.⁶¹

6. *Prayer for Fruitful Reception*

Each of the four prayers looks at the ‘benefits’ of communion in a different way. Under a number of images the Church is seen as participating in Christ by the power of the Spirit through this act of communion. Thus the four prayers, in conformity with liturgical tradition, turn to asking for those benefits, closely linking the petition with our own offering of the ‘sacrifice of thanks and praise’— which itself echoes the introductory dialogue (‘It is right to

⁶⁰ These distinctive features of each prayer are discussed under each prayer separately on pages below. The point being made here is that they all have a common grammatical ground-plan.

⁶¹ See Halliburton in *op. cit.* p. 111, for a discussion of how ‘remembrance’ may well look forward to the second coming as well as involving the past and the present.

give him thanks and praise'). This terminology reflects the teaching of the Epistle to the Hebrews about the nature of Christ's sacrifice on the one hand, and (by reference to the 'cultic' language of chapter 13) our responsive offering 'through him' on the other. It is in conjunction with this 'offering' that we then pray for the diversely stated benefits of communion—with a great emphasis upon the corporate context of such benefits: the body (Prayer 1), the temple (Prayer 2), unity in the eschatological kingdom (Prayer 3), and, simply, 'we and all your Church' (Prayer 4).

7. *Doxology*

A great upward sweep of praise terminates the prayer—again, with variations from one prayer to another, but all with the same general characteristic. The triple prepositions at the beginning spell out our union with Christ, and our dependence upon his sole mediation. The 'Amen' (or the fuller congregational response of Prayer 1) at the end of the prayer ensures that the congregation is identified, as one body in Christ, with the prayer.⁶² All together are caught up into the heavenly places. All join together in the worship of the Lamb.

A silence then follows appropriately.

The Four Eucharistic Prayers (sections 38–41)

The four Eucharistic Prayers in the main text have this common structure just described, but differ from each other in wording and emphasis, each reflecting its particular origins. The characteristics of each are as follows⁶³:

1. *First Eucharistic Prayer*. This prayer is in linear descent from the prayer in the 'White Booklet' of September 1971. It was amended in the General Synod before becoming the 'Green Booklet' eucharistic prayer in January 1973. The Liturgical Commission worked over it again in 1977–78, making some slight changes in the Preface, doing some sensitive redrafting in the anamnesis, and relocating the acclamations after the anamnesis. Then the Revision Committee of

⁶² See footnote 46 for a discussion on the congregation's identification with the prayer.

⁶³ For the historical development of each of the four prayers (and the 1662 Order) see Colin Buchanan, *The Development of the New Eucharistic Prayers of the Church of England*, (Grove Liturgical Study 20, 1979) in which each of the prayers is set out in parallel columns with its predecessors on pull-out charts, so that the emergence of the distinctive final text of each is very clearly seen.

the General Synod in Winter 1978–79, slightly changed the Preface again, restored the anamnesis to nearer the form originally conceived by the Liturgical Commission, and restored the acclamations to their position after the Narrative of Institution.⁶⁴ But, although the direct descent of the text is from the ‘White Booklet’, yet the latter was itself a revision, albeit a fairly thorough one, of the eucharistic prayer in Series 2 (which is the direct ancestor of the Second Eucharistic Prayer discussed below).⁶⁵

2. *Second Eucharist Prayer*. Although the Series 2 Eucharistic Prayer owed a little to Hippolytus, it was clearly a new start in the field of writing eucharistic prayers when, in its draft form, it was first published in 1965.⁶⁶ It roughly followed the outline of the ‘long’ prayer, already found in other Anglican Provinces which looked to 1549, and it certainly reflected some features of the South India liturgy of 1950; but in fact the Liturgical Commission viewed it as making a new start, and such resemblances were coincidences rather than evidence of dependence.⁶⁷ Its characteristics were: a long Preface with separate paragraphs ‘telling out’ (1 Peter 2.10) the mighty acts of God in creation and redemption through Christ; a short ‘link’ (including a petition for consecration) between the Sanctus and the Narrative of Institution; an anamnesis; a petition

⁶⁴ There is good logic in the position after the anamnesis, and it was tried in Australia in the 1973 draft rite (see Colin Buchanan, (ed.) *Further Anglican Liturgies 1968–1975*, 1975, pp. 347–8), and in the 1974 North India rite (otherwise drawn from Series 3) (*Ibid.* p. 274). But the Australians rejected it in their 1977 draft, and in their 1978 definitive text in *An Australian Prayer Book*, not because of problems in logic or theology, but because in use it was found that congregations wished to respond to the presidential utterance at roughly equal stages through the prayer! A similar reasoning persuaded the Liturgical Commission not to insist on the GS 364 position when it was discussed in the Revision Committee. The previous ‘Series 3’ position was therefore easily restored. It is interesting to note that the post-anamnesis position is found in the Roman Catholic first Eucharistic Prayer for Use with Children.

⁶⁵ See the Liturgical Commission’s *A Commentary on Holy Communion Series 3*, 1971, RCD Jasper (ed.) *The Eucharist Today*, 1974, and Colin Buchanan (ed.) *Further Anglican Liturgies 1968–1975*, 1975, for further discussion of the ways in which the Series 3 prayer differed from Series 2.

⁶⁶ This was in the original report *Alternative Services Second Series*, 1965. The ‘draft order’ was an unsigned report of the stage reached by the Liturgical Commission in drafting a eucharistic rite. See the fuller description of the place of this order in the history of liturgical revision in chapter 1.

⁶⁷ For a fuller statement of this point see Colin Buchanan, ‘In the Setting of the Anglican Communion’ in RCD Jasper (ec.) *The Eucharist Today*.

for fruitful reception which made mention of eating and drinking 'in the presence of thy divine majesty'; and a doxology. In its original form the anamnesis stated that 'we offer unto thee this bread and this cup', but the dissent of one member of the Commission and a series of debates in the Convocations and House of Laity led to the text 'with this bread and this cup we make the memorial of his saving passion ...'.

Since the Commission first worked over this text to produce the Series 3 eucharistic prayer, there has been a tendency for the Series 2 prayer to remain virtually unchanged—indeed in the 1970s there were some who specifically reacted back to this text as a *ne plus ultra* in revision. When 'Series 1 and 2 Revised' was produced in 1975–76 the phrase 'by the power of thy Holy Spirit' was added to the 'first epiclesis' in imitation of Series 3, and a similar treatment was given to the Series 3 proper prefaces which were translated back into 'thou' form language. The Prayer remains in that modestly adapted form in Rite B in the ASB to this day.

However, the Liturgical Commission decided that those for whom it was a *ne plus ultra* should be encouraged into the use of a modern language service, and provided a 'you' form of the Series 2 prayer in an appendix to GS 364. The Revision Committee worked over the anamnesis (as can be seen by comparing the prayer here with its Rite B form), and added the Acclamations. General Synod then incorporated into the petition for fruitful reception the 'living temple' material, originally proposed for Prayer 1.⁶⁸

A special feature of this particular prayer is the provision (in Note 22 and in a rubric) for the shortening of the preface for occasions when either more variety is wanted, or some special theme of a Proper Preface is to be more clearly highlighted.

3. *Third Eucharistic Prayer*. This prayer is much more directly drawn from the eucharistic text in Hippolytus' *Apostolic Tradition* than are either of the other two which precede it. It is in fact another instance of drafting *de novo*, though with a clear intention of reproducing the terminology of Hippolytus *verbatim* (where appropriate).⁶⁹ It first

⁶⁸ The text of the different stages can be seen in C O Buchanan, *The Development of the New Eucharistic Prayers of the Church of England*. (op. cit.).

⁶⁹ The actual dependence upon Hippolytus can be seen in the parallel columns in Buchanan *op. cit.*

appeared through a private initiative in November 1978,⁷⁰ and, after some amendment, was incorporated into GS 364A by the Revision Committee. The General Synod altered it further. The distinctive phrase in the anamnesis in this prayer is 'We celebrate this memorial of our redemption'—a combination of the verb of the First Prayer with the noun of the Second. Also distinctive is the continuation '... we bring before you this bread and this cup.'

4. *Fourth Eucharistic Prayer*. This prayer derives from the model known earlier in this century as the 'Interim Rite'.⁷¹ It was standardized in form by inclusion first in the Series 1 rite, later in the Series 1 and 2 Revised rite, then, like the Second Prayer, in Rite B. The Liturgical Commission treated this prayer in the same way as they treated the Series 2 prayer—putting it in a 'you' form in GS 364. The Revision Committee then added the Acclamations, and placed them in the main text.

The character of this prayer is to retain Cranmer's phraseology, albeit now in modern English, with the strong emphasis upon the all-sufficiency of Calvary in the post-Sanctus, and the transposition (with adaptation)⁷² of the 1552 post-communion prayer of oblation to become the latter part of the eucharistic prayer. A simple anamnesis joins the Narrative of Institution (and Acclamations) to this prayer, and its opening clause 'we offer you this sacrifice of praise and thanksgiving' becomes by the same token the distinctive main clause of the anamnesis itself.

In the first half of the prayer the Revision Committee drew upon the work (which it deliberately completed before turning to this prayer) of modernizing the Prayer Book text. The same wording was then used for this prayer, with the sole addition of the 'epicletic' phrase 'by the power of your Holy Spirit' in the appropriate setting.⁷³

⁷⁰ The initiative was taken by the Revs R T Beckwith and B D F T Brindley who produced a plan for this 'Hippolytus' prayer and with a proposal for a modernized 1662 and gave it to the Church Press as well as to the Revision Committee on GS 364 then sitting. The Revision Committee worked over the Hippolytus text (see Buchanan *op. cit.* for the textual changes) and had already agreed in principle to the modernized 1662.

⁷¹ See footnote 2.

⁷² For the actual extent of the adaptations, and the stages by which they were introduced, see Buchanan *op. cit.*

⁷³ This was already in the Series 1 and 2 Revised version dating from 1976, and it was axiomatic that it would remain.

The Lord's Prayer (section 42)

The cross-heading 'THE COMMUNION: the breaking of the bread and the giving of the bread and cup' introduces the second half of the sacramental action.⁷⁴ The Lord's Prayer has been moved from its Series 2 and Series 3 position (after the fraction) to open this section. It therefore provides a common rallying point to which worshippers turn following the eucharistic prayer (and this is shown in the rubric printed at the end of each eucharistic prayer). The new position has not only long-standing precedent but also much contemporary usage in other Churches to commend it; and the 'Green Booklet' position for the Lord's Prayer, whilst it had ancient roots, had little in the way of use in upwards of 1000 years to justify it. The change of position also entails a closer linking of the fraction with the distribution of communion, thus emphasizing its preliminary character in relation to the major sacramental act which follows.

A rubric before the Lord's Prayer allows the traditional (i.e. 'thou') form to be used, but the text is not printed *in extenso* here. The General Synod was twice asked in the late 1970s to substitute a traditional text for the modern one, and twice refused. And it was twice asked to print a traditional text alongside the modern one, and again twice refused. The rubric does draw attention to a permission which exists for *every* use of the Lord's Prayer in the ASB, but is nowhere else highlighted in quite this way.

The modern text is little changed from the 1662/Series 2 forms. It is based on the ICET form but differs from it in the ninth line. The various Churches have shown considerable independence of ICET and of each other in their handling of the Lord's Prayer; and ICET itself in its 1974 form changed from its 1970 'holy be your name' and 'do not bring us to the test'. Furthermore, as Matthew (6.9–13) does not have the same wording as Luke (11.2–4), there are problems not only in translation, but also in establishing an undoubted 'original text'; although by tradition the Matthean form has always been the basis of liturgical use. The tradition of English usage is also so strong that a vast weight of opinion is always urging

⁷⁴ See pp. 60–62 above for a discussion of the structure of the rite, and the significance of this heading. As with the earlier heading, the text of the Narrative of Institution in the eucharistic prayers is designed to bring out the structure: 'he broke it and gave it to his disciples ...

...
'he gave it to them ...'

would-be translators not to concern themselves with either the original or with accurate translation, but merely to concentrate on conserving the familiar 'feel'! In the upshot, the following points are especially worthy of note:

Line 1: The relative 'who' is found in Matthew, but not in Luke. It is very difficult to write and use a second person relative clause in *modern* English (viz. 'Our Father, who are ...'); so the Lukan form is preferred.

Line 2: 'Hallowed', though archaic, has proved to be the most acceptable accurate translation available.

Line 6: 'daily' is hardly likely actually to mean 'daily' (it more probably means 'of the coming day'). The original Greek word is unusual and notoriously difficult to translate. Conservatism has also helped to avoid some other speculative translation, particularly when hunger is so prevalent in some parts of the world.

Lines 7 and 8: the most consistent translation of the Gospel text for the object of the verb in line 7 is 'debts' (with line 8 then having 'our debtors'). Although this has currency in Scotland, ICET preferred 'sins' and 'those who sin against us' and this phraseology has been retained.

Line 9: when ICET abandoned 'the test' and produced 'the time of trial' in 1974, this represented a translation already in use in the Church of England in the 'Green Booklet'. However, when the text was considered by the General Synod in 1978–79, a wave of conservatism produced a return to the traditional 'Lead us not into temptation.'⁷⁵

Line 10: it is worth noting that this line, which is missing from the Lukan text, may well have a personal reference to 'the Evil one' in it.⁷⁶ Convention and long history have stayed with the translation 'evil' in an impersonal way, but the other possibility is there and should not be overlooked.

⁷⁵ Paradoxically, these variants in the Lord's Prayer, originally recommended for widespread ecumenical use, are now only rarely found.

⁷⁶ The Liturgical Commission, in its study document *Modern Liturgical Texts*, 1968, actually provided as one suggestion:
'And do not let us fall in temptation,
but save us from the devil.'

Lines 11–12: These lines are not in the reliable manuscripts of the Gospel accounts, and in the manuscripts in which they do occur may well derive from the liturgical tradition. However, the tradition of using a doxology is very primitive and much-loved; and its invariable use is much easier for congregational recitation than the varying use in 1662.

The Breaking of the Bread (sections 44–45)

The Pauline versicle and response ('We break this bread ...') from 1 Corinthians 10.17 has become the standard English usage at this point through successive experimental rites.

The Agnus Dei (44) is printed with the fraction, which it has traditionally accompanied (though it can be sung during communion, or need not be used at all). There are those who would see the chant as expressing the 'prophetic action' which the fraction itself is then also seen to symbolize, but this view is not necessitated by the action or the wording. As noted earlier, the main purpose of the fraction is functional; and such symbolic overtones as it displays are of the unity of the body, rather than of the passion of Christ.

Both translations of the Agnus Dei are from ICET, the second and freer version being a specifically Church of England contribution.

The Distribution (sections 45–47)

A standard invitation to communion (45) precedes the distribution (46). The invitation provides a theological backdrop for the shorter words of distribution. It may be omitted on weekdays (Note 17), but its general use on Sundays preserves the whole of the theology of the 1662 words of distribution as interpretative of the words of distribution actually used in this rite. This 'interpretative' role is particularly important where the short words of distribution are used. It is clear that the 1662 words cannot be said in their entirety to each individual communicant, and the present arrangement means that they play their full part in giving meaning to the eucharist without the inconvenience of 1662. The use of shorter words at the distribution enables the communicant to respond 'amen' and then receive.⁷⁷

⁷⁷ The rubric (at the end of section 46) prescribes this 'amen', and the desire for the response (which is found as early as Hippolytus) led to the use of shorter words.

The invitation is meant to *precede* the communion of the president and other ministrants of the sacrament.⁷⁸ This means that its 'interpretative' role covers their communion as well as that of the congregation. But it should not mean that *another* invitation has then to be issued to the congregation after the ministers have received. Rather, the first communicants from the congregation should be getting into position to receive during the ministers' communion, even if there is a slight delay before the general communion begins. Alternatively, the ministers may receive *last* (and the rubrics have been drafted to allow this): in that case the people will receive communion as soon as they present themselves after the invitation has been given.

There is no suggestion made about the posture for receiving communion.⁷⁹ While kneeling was traditional under 1662 rubrics, and communion-rails have been an almost invariable feature of the English Church scene, yet there is no necessity in either primitive precedent or the inner logic of the rite why kneeling should dominate. Many people nowadays prefer to stand; and a flexible use of church buildings is often facilitated by adopting this practice. Where rails exist and are in use, even this should not impose kneeling upon communicants who would rather stand. There should be no single discipline, but each should do what his 'devotion serveth'.

In section 85 there are additional words of invitation which provide a link with other traditions of eucharistic worship: but they are not to *replace* the standard invitation, except as provided in Note 17.

Supplementary Consecration (section 48)

As noted under 'Consecration' above, there may be occasions when some supplementation of the supply of the consecrated bread or wine is needed. The words provided for this are not written as for a second separate consecration (which would advertise that a second separate celebration altogether were happening), but rather to extend the reference of the original consecration. They say in effect: 'In the established context of this particular eucharist, we take more

⁷⁸ This is very clear in that the invitation is section 45 and the distribution section 46. Nor is the order a mistake—the mind of both the Liturgical Commission and the General Synod was unequivocal on this point.

⁷⁹ Where postures are mentioned elsewhere in the rite (see Note 3) they are less than mandatory—merely 'appropriate'. The lack of even that mention here is significant. We are far from the days of enforced kneeling (and Black Rubrics).

bread/wine, and, giving thanks, pray you to make it to us the body/blood of Christ.' The action is to be done by the president at the holy table to signify the identification with the main action which has gone before. This is not 'reconsecration'—it is supplementation.

After Communion (sections 50–53)

There is now a very full provision of post-communion proper sentences printed out with the propers of each Sunday; but in addition there is still the 'Green Booklet' selection of *seasonal* sentences (which may be of particular use at midweek celebrations which the previous Sunday's readings are not being used). After the sentence (50) the order has been slightly changed, with the hymn preceding the prayers (though, of course, hymns can be placed at any point according to Note 20). The reason for this is that the second prayer, with its 'Send us out', seems to lead directly into the dismissal. On the other hand, there is now clear provision for the president to use other prayers (51) and congregations need not be hidebound by the printed text.

Dismissals (sections 54–56)

The blessing is optional (54), and is deprecated by some purists who consider verbal blessings subsequent to receiving communion to be superfluous. There is seasonal provision in the appendix (77).

Two, alternative, sets of dismissals are provided (55), and the responses (the former of which is Eastern, the latter Western) are related to sufficiently distinct versicles to avoid muddle.

The Pattern of the Book of Common Prayer (sections 57–75)

One of the criticisms made against the Liturgical Commission over the past fifteen years has been that, because new services always involve new doctrinal emphases and structure, no opportunity was given to see how the 1662 material compared with them, as it was only available in antique language. In the course of providing texts for the users of Series 1/2 (as with the eucharistic prayers), it seemed sense to provide texts also for the users of 1662—all in modern English, and within the context of the one service.⁸⁰ It is

⁸⁰ The actual modern English text is drawn wherever possible from the provision of texts elsewhere in the rite, saving only that the Prayer of Consecration text was drafted first for this order (65) and was then employed in the first part of the Fourth Eucharistic Prayer. The proposals of the Revs R T Beckwith and B D F T Brindley provided useful suggestions for the actual modern text (see Buchanan *op. cit.* for the specific comparison showing the dependence).

now possible to follow a single pattern for the ministry of the word and the prayers, and then follow the 1662 structure for the sacramental part of the service (57–75). This has meant that the 1662 words of distribution (66) are available in full form in this one place in the Book. However, it is clear that in the post-communion there might well be a desire for the texts provided in sections 52 and 53, and this desire is met by a rubric permitting the use of these prayers (70). The pattern should be self-explanatory.

It will be noted that these sections use the word '*priest*' in place of '*president*' in the rubrics. This is because there were members of the General Synod who wanted reassurance that when the text of the service said '*president*' it meant what 1662 meant by '*priest*'! Although this point is met by Note 2, it was felt that similar usage in the rubrics themselves would help.

Holy Communion—Rite B

Rite B is the service originally designated Holy Communion Series 1 and 2 Revised, which is itself a conflation of Holy Communion Series 1 and Holy Communion Series 2. The language is, therefore, traditional; alone among the services of the ASB this rite addresses God as 'thou'.

Although it is provided with some seasonal material, sentences and proper prefaces, the scope for seasonal variation is small, and, except at the intercession (17), the minister is not permitted to use his own words. The ASB provides a complete set of proper sentences, collects and prefaces; but these are invariably in the modern style, and will, therefore, rarely be appropriate, although some can be adapted simply by the substitution of 'thou' for 'you'. However, the service can be used with the seasonal material of 1662, and with other authorized material which is congruous with its style.

The form of the service adheres generally to the pattern of its predecessors, although in some instances it derives inspiration from Holy Communion Series 3, notably in the position of the Comfortable Words (19), the words to be used at the Breaking of the Bread (34), the introduction to the Lord's Prayer (36), the words for further consecration (41), and the seasonal blessings (54).

The structure of the service is similar to that of Rite A, although it represents an earlier stage in the thinking of the Liturgical Commission and the General Synod. By careful attention to the notes and rubrics, for example in relation to the position of the Lord's Prayer, it is possible to arrive at a structure almost identical with that of Rite A, or, on the other hand, at a structure close to that of 1662.

The theology of the service is intended to be that of Rite A, with the same liberty and restriction of interpretation. It is necessary to draw attention to four detailed points:

The Preparation

The rubric at section 4 does not permit the Prayers of Penitence to be transposed to this point.

The Preparation of the Bread and Wine

The rubric at section 27 makes it clear that, in this rite, the words from the First Book of the Chronicles apply primarily to the bread and wine.

The Thanksgiving

Thanksgiving A is the direct ancestor of the Fourth Eucharistic Prayer and Thanksgiving B is the direct ancestor of the Second Eucharistic Prayer in Rite A. In that service the manual acts of taking and breaking are placed by rubric before and after the Eucharistic Prayers, although an opening note allows traditional manual acts during the Prayers. In this service there is no *taking* of the bread and wine except that *required* by the shoulder notes printed with the Narrative of the Institution. The Breaking of the Bread is mandatory at section 34, but is also permitted during the Narrative of the Institution in Thanksgiving A.

The Benedictus is provided at two points in Thanksgiving B—after the Sanctus as in Rite A, and after the Thanksgiving as in Holy Communion Series 2.

The Lord's Prayer

The Lord's Prayer is permitted at section 33, as in Rite A and Holy Communion Series 1; at section 36, as in Holy Communion Series 2, and Holy Communion Series 3; or at section 44, as in 1662.

Thanksgiving (i) for the Birth of a Child (ii) after Adoption

'Thanksgiving of Women after Child-birth, commonly called the Churching of Women' (1662), contains echoes of a long ancestry. The Jewish teaching on the ritual need for cleansing after the sexual act and after the process of birth was based on Leviticus 12. It was reinforced by the example of Mary's purification in Luke 2 vv. 22-24. In the 1549 Prayer Book the service which three years later was to be known as 'Churching' was entitled 'The Purification of Women'. By 1552 this Jewish-inspired teaching virtually disappeared from the Prayer Book: but not entirely. Even in 1662 it lingers on in several respects. The Feast of the Purification of the Blessed Virgin Mary (2nd February) remains prominent. Also retained was the use of the word 'Churching', with the implication that the woman needed to go through some form of ritual before she could properly return to her normal life in the community. Finally, it is the woman and she alone—'decently apparelled'—who is the concern of the service. Her role, moreover, is primarily passive; it is the priest who plays the active part.

The changes in the proposed Prayer Book of 1928 were minimal. Certainly the husband is given recognition, although his role remains explicitly optional. Two useful prayers are added, but the thrust of the service remains the same—the thanksgiving of a woman who has survived the perils of child-birth. By the 1960s it could be claimed with some justice that the extravagant language of 1662 about 'the great pain and peril of child-birth' was becoming less appropriate. It was also claimed during the debates in Convocation in 1966 that a woman using the service could still go away with the uneasy feeling that in giving birth she 'had done something wrong!' It was for these reasons, and because of the irrelevance of the liturgical language, and in some areas the superstitious misuse to which it was put, that the service became largely discredited. The need for the Church to make provision for a genuine expression of thanksgiving for the birth of a child was manifestly clear. As P. R. Cornwell wrote in his Working Paper of 1973, 'The instinct of gratitude is strong after the birth of a child. The old "churching" service had fallen into disuse, less through the death of this instinct, than through the service's own inadequacies.'¹

¹ P R Cornwell, *Christian Initiation—a Working Paper*, 1973 (GS 184).

The task of revision proved more difficult than had, perhaps, been anticipated. The Liturgical Commission's draft, presented to the Full Synod of Convocation in 1966, met strong and unexpected opposition. The expressed intentions were:

1. to give thanks for the safe delivery of the mother, and for the joy and wonder of God's creating power;
2. to include both explicit thanks for the birth of a child and a prayer for the parents;
3. to be usable in such cases as when a child is stillborn.

The resulting service was criticized for being too brief, and too far removed from normal speech to be relevant to the infrequent churchgoer. At the same time it was said to be wholly unnecessary for the committed Christian, who was encouraged to express her own thanksgiving in the Eucharist. It was referred back to the Commission for reconsideration.

The Commission on Christian Initiation, under the Chairmanship of the Bishop of Ely (Dr E K Roberts), urged in 1971 that a new Service of Thanksgiving for the birth of a child should be prepared. Later that same year the Doctrine Commission under the Chairmanship of the then Bishop of Durham (Dr I T Ramsey), produced a supplementary document, 'Baptism, Thanksgiving and Blessing', in which it was recommended that any new Service of Thanksgiving should contain a prayer of blessing, and be available for all who asked for it. On theological grounds it was argued that the element of 'blessing' in the Thanksgiving service might be developed to fill a pastoral need for those parents unable or unwilling to make the full Christian commitment in Baptism. When, following the report produced by the Cornwell Working Party in 1973, the issue went to the dioceses, it was presented as a distinct choice between the two concepts of Thanksgiving and Blessing. The results endorsed the need for the former; a separate service of 'Blessing' however did not meet with general approval. Nevertheless, the present service of Thanksgiving goes considerably further in that direction than its predecessors. It also includes many of the features which had been recommended by both the Doctrinal Commission and the Commission on Christian Initiation. Thus there is no suggestion of ritual cleansing as preparation for a return to the community; the service is focused not on the woman alone, or the child, but on the whole family; and it is clearly differentiated from Baptism, the one rite of entry into the Christian Church.

The underlying note is one of joy and gratitude, not only for a safe delivery, and for the skill and support of all who have contributed to the birth, but for a family's share in the work of creation. This the minister expresses in a simple and direct prayer at the start of the service (section 1). Both father and mother, it is hoped, respond and echo the gratitude, praying too for the wisdom and patience they will need to act as responsible parents (2). Assuming other members of the immediate family are present, or that the service takes place within the context of public worship, the versicles and responses follow, dwelling on the wonder of a loving Creator (3).² As an alternative Psalm 100 is suggested. The Gospel reading sets the act firmly within the Christian context. The passage chosen—Mark 10.13–16 (4) is that which appears in the 1662 service of Baptism; its value lies not, however, in this somewhat questionable association, but in its rich illustrative content. Bishop I T Ramsey wrote in 1971, 'In the first place Jesus showed a welcoming attitude towards children who had no claim on him, and whose parents, it seems, entered into no obligations. Second, he rebuked his disciples who thought this inappropriate. Third, he took the opportunity to explain what entry into the Kingdom meant and its preconditions; and finally he blessed them.'³ Thus the Church, in choosing to read this passage is claiming the authority and precedent of Jesus, not in holding a service of Blessing in lieu of Baptism, but for including an element of blessing within the context of Thanksgiving, while at the same time making it clear that the greatest blessing which can befall the child will be given in and through Baptism into his Church.

The giving of a copy of one of the Gospels (5) reinforces the promise of a fuller revelation of the love and purposes of God. It is interesting that this wholly new feature was introduced into the Service of Thanksgiving not in the original draft, but during the process of revision.

The Lord's Prayer follows as the prayer of the whole Christian family (6). The minister prays for the child and his growth 'in discipline and grace until he comes to the fullness of faith' (7).

² The versicles and responses in section 4 are drawn from the following sources:— Luke 1.46–47; Revelation 4.11; Revelation 15.36; Psalm 113.13; Psalm 115.13; Luke 1.50.

³ *Baptism Thanksgiving and Blessing*—A Report by the Archbishops' Commission on Christian Doctrine, 1971 (GS 56)

Then follow prayers for the parents or guardians from a selection designed to cover varying levels of understanding and commitment (9–13). The Prayers in sections 12 and 13 are particularly suitable in cases where the child is to be adopted: and the latter may speak realistically in sad instances of deformity. Birth is not invariably the occasion for joy. The case of the stillborn child is not covered by these prayers of thanksgiving, despite the original intention of the Commission in 1965. Elsewhere ASB provides help for the pastoral situation where the infant is either stillborn or dies shortly after birth (ASB pp. 322–3). The final, howbeit optional, prayer (14) again involves the whole congregation, praying as a family that the child may be brought into his full inheritance in baptism. A blessing of the whole congregation ends the service (15).

The Church has, through this Service, accepted, made explicit and reinforced the natural instincts of thankfulness, joy, and wonder which, it is hoped, accompany the birth of each new child; it has proclaimed, in the name of Christ, the unqualified love of God for each one; and it has held out the promise of full acceptance and growth in His Church.

Thanksgiving after Adoption

For the first time in the official liturgy of the Church, the joy and thanksgiving which accompany the adoption of a child into a family find expression. The pattern of thanksgiving, prayer, and blessing described above is equally appropriate in this case. There is, in addition, a complementary prayer for the natural parents (24).

The value of the note (3. p.212), suggesting that whenever possible any other children of the family should be present is clearly seen at (25). The new child is explicitly welcomed into the family 'through ..., with ..., by ... and in the love of God' (25).

Prayer 27 will be omitted in cases where the child has already been baptized—though clearly the service can be used in these circumstances by adoptive parents who, perhaps, had no part in the baptism.

The Conduct of the Services

The rubric which insists that the minister shall explain to parents and adoptive parents that the service of Thanksgiving is *not* Baptism (1. p.212) will be reinforced if the font is not the

focus of the area in which the service is held. It is hoped, however, that these services will normally be used in church. Freed of its superstitious undergirding, there is still much of value in the traditional belief that the first place to go after childbirth is church. Once the emphasis has moved away from the individual woman to the family, both in thanksgiving and in prayer it becomes wholly appropriate that this short service should take place within the wider setting of the gathered Christian family.

For this reason it is undesirable that these services should be used indiscriminately by hospital chaplains in maternity hospitals where only the mother and her baby are present. Undoubtedly there will be occasions when the services will be used appropriately in both private homes and hospitals. This practice, however, if it became widespread, would rob the local church of an important pastoral opportunity.

To avoid any possible confusion with baptism—in the spirit of Note 1—care should be exercised both in keeping a register or record of these services of thanksgiving and, even more important, in the style and wording of any 'certificate' or card which may be issued. Whether or not this is done, the care and concern of the local church for these—and every child—are very real obligations, and should follow the family home until such time as the next step in discipleship is possible.

It is hoped that the clergy will encourage a much wider use of this new and yet traditional service of thanksgiving for the birth of a child, so that it may once again come to be regarded as appropriate as the ceremony which blessed the original union. For the committed Christian it might well serve as the 'curtain raiser' which Dr Percy Dearmer long ago declared it to be, leading in, as introduction, to the great Thanksgiving in which all our personal thanksgiving is caught up and focused. This the rubrics anticipate and make provision for. With the omission of one prayer it will meet the needs of parents adopting a child who, perhaps, has already been baptized elsewhere; it will meet the need of parents who are unable to have the child baptized, or who disapprove of infant Baptism. It can be used, with discretion, by a natural parent when the child is to be adopted. Even more important, perhaps, it accepts and ministers to the need of a family that wishes to respond simply to the belief that the child is a gift from God. We may be firm in our own conviction that the greater gift of baptism is still to come. We may not, however, underestimate or anticipate the

patience of God. If at the close of the service the minister takes the child into her or his arms, praying for the blessings of God upon both the child and its family, the warmth and tenderness of Christ is communicated in action as well as words. The outpouring love of God for this new child becomes thereby demonstrably real.

Much may follow.

Baptism and Confirmation

INTRODUCTION

During the last fifty years the term 'Christian Initiation' has been widely used to indicate the cycle of rites which includes baptism, confirmation, and first communion. In the early centuries the use of this term to describe Christian rites, though not unknown, was neither normal nor common. Nevertheless it is a comprehensive expression and may therefore be useful, so long as it is not used to beg any theological questions about the relative importance of baptism and confirmation.

The development of the Church's liturgy tends to be governed by practical considerations in response to contemporary needs. At the earliest date to which liturgical records bear witness, the practical needs of the Church in initiation were met by one order of service in which baptism, what we now call confirmation, and the celebration of the eucharist all made up one coherent liturgical occasion; and it was practical considerations which by degrees caused this one service to be broken up into three separate services as we have them today. Since the mission of the Church was first addressed to adults, the earliest forms for Christian initiation reflect the assumption that the candidates for baptism would be adults. If infants were also brought to the Church's sacraments, no modification of the service was thought necessary, except that sponsors were to answer questions on the infant's behalf. However at the time of the Reformation there were only infants to be baptized, and accordingly in the first English Prayer Books of 1549 and 1552 the only provision was a service for the baptism of infants. It was not until 1662, when the growth of Anabaptism during the Commonwealth had produced a crop of unbaptized adults, and when it seemed necessary 'for the baptizing of Natives in our Plantations', that a form for the baptism of adults was added to the Prayer Book.

Our circumstances today point once more to the need for a single service of Christian initiation which includes in a single occasion the elements of baptism, confirmation, and holy communion. For adult baptisms tend to increase; and it is considered that the baptism of adults ought to be followed immediately by their confirmation. It is convenient and already customary to combine the confirmation of those already baptized with the baptism and

confirmation of adults. The baptism of children and their parents together takes place not infrequently. And it is recognized that all such occasions take place most suitably in the context of the eucharist, at which the newly confirmed may make their first communion. Accordingly one service combining baptism, confirmation, and a celebration of the eucharist is printed in ASB as the archetypal initiation service. But this does not exhaust our needs.

It is a matter of simple, practical convenience to detach from this service the elements which are needed when our only business is the baptism of children or the confirmation of those already baptized. The new titles of these services reflect the same practical concern. The word 'children' has been substituted for 'infants' (which in its original sense means people who are unable to speak); because today children up to seven years old and more, who are by no means infants, are often brought to baptism. The titles of both these services indicate that they are suitably performed within the context of the eucharist, as indeed they often are. The separate services for the baptism of children and the confirmation of those already baptized are not essentially different from their counterparts in the first, combined, service. The only differences are those designed to meet the different circumstances in which the service may be held.

COMMENTARY

The Preparation and the Ministry of the Word (sections 1–10, 64–74)

The administration of baptism and confirmation is set in the context of the Holy Communion service, and the newly confirmed may thus receive their first communion without delay. Accordingly the service begins with the Preparation and the Ministry of the Word. But even if holy communion is not to be celebrated, the ministry of baptism still calls for a corresponding ministry of the Word, and this provides a suitable setting for the performance of the sacrament in the devotion of the congregation.

The Collect (sections 4,67)

The same collect is provided for baptism and for confirmation. It is appropriate in each context, and the use of the same collect on both occasions draws attention to the fact that baptism and confirmation are related. The collect is concerned with the place of the Holy Spirit both in the sacrament of initiation and in the Christian life, and with the need of people who are baptized to grow into their baptism. This prayer is not for the candidates only: it is not an intercession, and this is not the right place in the service for

intercession. The proper function of a collect at this point in the service is not to pray for individual people, even if they are candidates for baptism or confirmation, but to pray for the Church and the assembled congregation.

The Readings (sections 5–9, 68–72)

A variety of readings is provided from the Old Testament, the epistles, and the gospels: and the notes allow that the bishop may direct others to be read. If all the readings were printed out in full in the orders of service they would occupy a disproportionate amount of space: and if one only had been chosen to be printed in full at each point, the alternatives would tend to be neglected. Accordingly, references only are printed in the services themselves, and the full texts are set out separately (pages 261–274). The variety of readings enables the bishop and others to choose those which may seem most suitable to the occasion: some are particularly suitable for adult baptism, others for household baptism, and others for confirmation.

The Decision (sections 11–16, 47–51)

The adult candidate for baptism has already made a decision: in broad terms, he has decided to turn to Christ and to renounce evil. This decision is now re-enacted in liturgical form. It is true of course that he cannot turn *toward* Christ without turning *from* something else, for example the world's evil, and it has been claimed that the order of these questions should therefore be reversed. But in practice the natural order is that a man first turns to Christ and then renounces evil, and this explains the order in which these questions appear. The message of the apostles was that men should 'repent and be baptized' (Acts 2.38), and it is therefore recognized that repentance is a necessary preliminary to baptism. It needs, however, to be explained that in the New Testament 'repentance' (*metanoia*) implies the twin ideas of turning away from evil and turning towards the good. The same word covers both things. Thus we read of 'repentance unto life' (Acts 11.18) and of 'repentance of (away from, *ek*) your deeds' (Rev. 2.22). This two-sided conception of repentance is represented by the first and third of the questions in the Decision, which thus give liturgical effect to repentance as a preliminary to baptism. Paradoxically in the second question the word 'repent' is not used in its biblical sense of turning from one thing to another but in its modern sense of regretting or being sorry for our sins.

Parents and godparents who bring children to baptism have also made a decision, but in this case the decision is more complicated.

Primarily it is a decision for the child, that he shall accept in his own life the pattern of turning towards Christ and away from evil, and the parents are warned to see to this. But they cannot do it with sincerity unless they are themselves prepared to accept the same commitment. Accordingly they are asked to answer the questions not only for the children but for themselves. From very ancient times it has been the practice of the Church to address questions to children who do not understand them and to credit the children with the answers given by their sponsors. This is the practice of 1662, and it is based on the assumption that responsible adults may act for their children. Since the time of the Reformation however, critics of this practice have urged that the questions ought to be asked of the parents and godparents on their own account, to enquire of their own 'repentance'. Both of these approaches contain elements of value, and both are therefore included in the course of the Decision, and again at a later stage of the service at the Profession of Faith (18,53).

In the early centuries of the Church's history the renunciation and the profession of faith were not in any way associated with each other: they were performed at different points in the rite and sometimes at different places. They were concerned with different matters. The renunciation belonged to the preliminaries of the rite, while the profession of faith was closely related to the performance of the sacrament itself. The historical process which led to the conflation of the two sets of questions into one continuous series did not improve the rite. The renunciation and the profession of faith are separate matters and are most effective when they are kept separate.

One of the most noticeable features of the baptism service is that it is now possible to introduce the signing with the cross immediately after the renunciation (14,49). A practical consequence of this, especially in the baptism of children, is that the clergy will need to arrange matters before the service begins so that the children are readily accessible to them. One reason for this development in the order of service is that previously, in the Series 2 rite, the Decision ended very abruptly and needed to be fortified with extra material. An extra prayer would have been a help, a ceremonial action better. Another reason is that in the past people have often supposed that the signing with the cross was an essential element in the performance of the sacrament, so that the baptism would not be a true one without it. They were mistaken; but when the signing with the cross followed so closely on the baptism, while the infant was still

in the priest's arms, the mistake was not surprising. By removing the signing with the cross from such a position, misunderstanding of that kind is avoided and the performance of the sacrament itself stands out the more clearly. But there is a positive and more important reason for making the sign of the cross on the infant during the Decision. It is at this point in the service that we are concerned with the renunciation and the Christian's encounter with evil. In this encounter the cross of Christ is a sign of commitment and of victory, and it is suitable therefore at this stage in the service that the candidate should be signed and enjoined to fight against sin, the world, and the devil. Finally it should be added that this position for the signing is not new: it is comparable to the position which it held, among the preparatory rites for baptism, not only in the first Prayer Book of 1549 but for many centuries before that.

It remains to note some points of detail concerning the performance of the Decision. They arise from the rubrics and from the notes to both forms of baptism service.

i. The rubrics (11) provide that when children are to be baptized with adults, the duties of parents and godparents (42,43) may be included at this point as the first element of the Decision.

ii. In the case of household baptism, that is to say when parents and their own children are baptized together, the notes (p. 223) provide that the questions are answered by the parents in the form 'We turn to Christ' etc.

iii. When the officiant signs the candidate with the cross, he may add his name, saying 'N. I sign you...'. The primary purpose of this is to recognize the individual personality of each candidate; but it has further implications which will be discussed in connection with the baptismal formula.

iv. The sign of the cross may be made in oils blessed for the purpose. This follows an ancient tradition. St Ambrose was the first to explain that the candidate is 'anointed as Christ's athlete, as about to wrestle in the fight of this world'. It has therefore been thought appropriate that after the renunciation the candidate should be anointed as athletes were anointed centuries ago, as a token of divine help in the struggle to which the candidate has committed himself. Traditionally the blessing of oils for use at baptism and confirmation has been performed by the bishop of the

diocese on Maundy Thursday: ASB includes a collect and readings for this occasion among the propers (pp. 555–557).

v. Finally, the notes make it clear (p. 224) that it is not necessary for the priest and people to recite the whole formula beginning 'Do not be ashamed' over every candidate. This would be needlessly repetitive in the case of large numbers. One recitation is sufficient after all candidates have been signed. Similar provision is made for the Giving of a Candle.

We may assume that the service up to this point has been conducted from the chancel step or some similar point in the church, with the candidates for baptism and confirmation seated near the front of the nave. In this way the candidates for baptism are best able to stand before the bishop, or any other person to whom he has delegated the matter (see notes p.225), to answer the questions of the Decision and to receive the sign of the cross. When the Decision has been completed, a practical difficulty sometimes arises when there are two groups of candidates, one for baptism and confirmation and the other for confirmation only. The blessing of the water is the next step in the service, followed by the questions for the profession of faith. But in many churches if both groups were to proceed to the font for the blessing of the water and then to answer the questions, there would not be room near the font to accommodate them all. On the other hand, if the candidates for confirmation only were to stay in their places near the front of the nave while the bishop went with the candidates for baptism to the font, the bishop would need to address the candidates for confirmation over the heads of the congregation in the nave when he asked the questions for the profession of faith. To meet such situations the notes provide that 'the precise ordering of the service and the place of baptism shall be determined by consultation between the bishop and the parish priest' (p. 225). There are two ways of giving effect to this note. The best way is to deal with each group of candidates separately. Thus, the candidates for baptism would answer the questions in the Decision, proceed to the font and answer the questions for the profession of faith, while the candidates for confirmation only would stay in their place and remain silent. Then, when the baptism was complete and the bishop and the newly-baptized had returned to their places at the front of the nave, the questions for the renewal of baptismal vows would be put to the candidates for confirmation only. These should be taken from the service for the confirmation of those already baptized, where the questions are conveniently found together in one place (75,76) and

the forms for the signing with the cross and the blessing of the water do not intervene. The service would then continue with the laying-on of hands on the candidates of both groups. Such an arrangement would make the service a little longer, but it would give a practical demonstration to those who are renewing their baptismal vows of the original context in which those vows were made. The second way is to provide a portable font or basin at or near the chancel step. This makes it possible to follow the whole service exactly as it is printed and to keep the action at the front of the nave. This explains why the rubric (17,52) requires the bishop or priest to stand 'before the water of baptism', and does not require a procession to the font. There is a third method, but it is not recommended. This is to transfer the profession of faith (18,53) to a position immediately after the acts of renunciation (13,48). This would solve the 'logistic' problem, but it would make nonsense of the whole thrust of the Decision, and it would remove the profession of faith from the point where it is most appropriate, in close association with the baptism itself.

The Blessing of the Water (sections 17,52)

It is not necessary that the water of baptism should first be blessed. This is apparent from the order for Emergency Baptism (106–111) which makes no such requirement. However it has to be acknowledged that in times past it has been taught and believed that the water acquires through the act of blessing a potency which it does not normally possess, a potency which is there for as long as the water exists, and which is independent of the use to which it is put. It is therefore necessary to explain that in this prayer God is asked to bless the water for a particular and limited purpose. The prayer is a request that God will make use of the water and through it perform his own work on the candidates present. The petition terminates therefore with the candidates, not with the water. It is not at first sight obvious why a little water poured over the forehead should be the sign which has been appointed to convey salvation. This prayer is concerned with the meaning and significance of water, both in the natural order, in the Old Testament, and in the New. In the natural order water is used for many purposes and conveys many effects; and of these the prayer singles out three. In everyday life water is used for cleansing; it is possible to drown in it; and to a dry land or a parched body it brings new life and refreshment. One or other of these considerations underlies the New Testament presentation of baptism in water as death and resurrection, as birth to new life, as the conveyance of the Holy Spirit, and as a cleansing; and these strands of New Testament thought are set out in the second part of

the prayer. The same considerations explain why certain passages of the Old Testament have seemed to the Church to pre-figure Christian baptism. Thus the Flood brought death to wicked men but salvation to faithful Noah and his family. The waters of the Red Sea were a means of deliverance and of new existence to the people of God but of destruction to their enemies. Rather than any superior substance it was the simple and unattractive water of Jordan which brought cleansing and new life to the leper Naaman. The prophet Isaiah compared the outpouring of refreshing water on a thirsty land as a symbol of the gift of the Spirit. In the Psalms water is constantly used as a symbol of deep trouble and of death. All these themes relating to water both in the natural and the biblical order are woven into one short prayer. They explain why we begin the prayer by praising God 'who keeps his promise for ever', since the prayer goes on to ask in effect that God will perform with the water of baptism the things which he has always done with water. It is not possible in the compass of this prayer to include clear references to all the passages of the Old Testament just mentioned, but they are provided among the Old Testament readings (pp. 262–8). Their significance will not be immediately apparent to everyone who hears them, but the Ministry of the Word includes a sermon so that they can be explained and used constructively to illuminate the meaning of the Christian sacrament.

From the earliest preaching of the apostles baptism has been associated with the forgiveness of sins, but it is not clear today what led the apostles to associate baptism and forgiveness. Some claim that the cleansing power of baptism is the death of Christ to which we are related in the sacrament: others that remission of sins was one of the expected benefits of the coming of the Kingdom of Heaven which Christ proclaimed and into which we enter in our baptism. But a more pressing problem is to understand what meaning can be attached to the forgiveness of sins when it is an infant who is to be baptized, since it is acknowledged that he has committed no sins. Attempts to explain this have claimed that what is forgiven in infant baptism is not actual sins but the disposition to sin which is inherent in the human race; that it is the future sins of the child which are forgiven; or that baptism transfers the child from the reign of sin and darkness to the kingdom of light. The phrase in this prayer 'to be cleansed and delivered from all sin' does not exclude any reasonable understanding of the matter, but it avoids the open suggestion that baptism conveys to the infant the forgiveness of sins which he has not committed.

Baptism, the Sacrament of Faith, sections 18–22, 53–58

After the blessing of the water the questions are asked for the profession of faith (18,53). From early times the triple question has been associated with a triple washing in baptism, and the two things closely integrated. As the adult candidate stood in the water he was three times questioned, 'Do you believe in God the Father?', 'Do you believe in God the Son?', 'Do you believe in God the Holy Spirit?'. Three times he answered 'I believe' and after each answer was dipped in the water. This procedure has something important to teach about the meaning of baptism. It indicated that baptism and faith in the Trinity are inseparable, and that the primary and essential qualification of a Christian is his belief. This is why these rites restore the questions on the faith to the position immediately before baptism where their significance is most potently conveyed. It accords with the almost invariable practice of the western Church. The questions are to be addressed to the candidates, because they are the individuals to be baptized: it is a mistake to invite the congregation to answer them as well. But since congregations understandably wish to associate themselves with the candidates in their profession, the questions are followed by an affirmation (19,54) of the Church's faith in the Trinity which the congregation endorses. This is based on a text in the present Roman Catholic rite.

The notes provide that baptism may be performed by a triple or a single administration of the water (p. 225). However they point out that threefold administration is a very ancient practice of the Church and commend it as testifying to the faith in the Trinity in which candidates are baptized. Baptism by immersion has commonly been regarded as a vivid symbol of our union with Christ in his death and resurrection, and is the method of baptism for which 1662 expresses a preference. But from the earliest times the pouring of a little water over the forehead has been accepted as an alternative, and in cold climates it has proved to be the normal method. Immersion is not much practised in the Arctic circle! Accordingly the rubrics (20,55) allow either immersion or pouring, but not sprinkling, although this is a method attested by Cyprian, the Caroline divines, and the Prayer Book catechism from 1604 to 1662.

When the bishop or other officiant baptizes the candidate he addresses him by name. But he does not invite the parents or godparents to 'Name this child'. An adult must already have had a name for a number of years, and infants are normally furnished with a name when their birth is registered. Baptism is thus not necessarily the occasion when a child is named, and an invitation to

'name this child' serves to encourage the mistaken but not uncommon notion that the naming of the child is the sole or principal reason for bringing it to baptism. In ancient times candidates were enrolled by name long before the date of their baptism. Provision is made that the candidates may be addressed by name at the signing with the cross and one other earlier point in the baptism of children (pp. 224,240), and this acknowledges that they may have names independently of their baptism.

The signing with the cross follows baptism (21,56) if it has not been done during the Decision, and the candidates may then be given a lighted candle. The rubrics imply that none of them are signed until all have been baptized. To baptize and sign each candidate individually would involve needless repetition and might encourage the belief that the signing is an essential part of the sacrament. It is not necessary that the signing should take place at the font, and if the candidates return to the chancel step after baptism the signing may be done then and so clearly distinguished from the baptism. If a lighted candle is to be given to the candidates (22,57) it is convenient to have a candle ready from which to light those which the candidates are to receive. It may also be convenient to provide a stand at some suitable point on which the candles may be placed for the rest of the service. This medieval ceremony is a symbol of the truth that in baptism we pass from the realm of darkness into the kingdom of light. In some churches the Paschal candle is placed near the font at some times of the year. This is understood as a symbol of the risen Christ, and may therefore be a suitable source from which to light the baptismal candles as a token that in baptism we rise with Christ to new life.

Confirmation (sections 23–26, 78–82)

After the versicles and responses (23,78) the bishop says the prayer for the sevenfold gifts of the Spirit (24,79), stretching out his hands over the candidates. The prayer is of ancient origin and the extension of hands is in accordance with ancient practice although it had fallen out of the medieval English rite and therefore from 1662. The prayer is based on Isaiah 11.2, where the Messiah is represented as one on whom the Spirit of God rested in his sevenfold graces. In baptism candidates enter into the promised kingdom of the Messiah, and it is therefore appropriate to pray that the prophecy and expectation of the Old Testament will be fulfilled and that they will receive the same Holy Spirit. Our entry into the kingdom of the Messiah (i.e. the Anointed One) indicates that like him we are anointed to be 'kings and priests unto God and our Father' and that we enter a 'royal priesthood', and it is possible that this is how we

must interpret the permission in the notes to anoint candidates with oil in confirmation (p. 252). The blessing of this oil is reserved to the bishop and is usually performed on Maundy Thursday.

The history of this prayer can be traced back to the fourth century, and certain variations in its wording reflect the conflicting views which have been held about the meaning of confirmation. Originally the central petition was 'Send down upon them the Holy Spirit', which suggests that in confirmation the Holy Spirit is bestowed on the candidate. However since the second English Prayer Book of 1552 this petition has appeared in the form 'Strengthen them with the Holy Ghost and daily increase in them thy manifold gifts of grace', which suggests that the Holy Spirit has already been bestowed in baptism and that in confirmation God is asked to strengthen them with an increase of the Spirit's gifts. Thus on the former understanding confirmation is a once-for-all occasion, the sacrament in which God bestows the gift of the Spirit in the laying-on of hands: on the latter understanding it is an occasion to pray that the candidates will grow in the gifts of the Spirit which they have already received, and the laying-on of hands is to be explained as a blessing or as an unfolding of what has already happened in baptism. On the former view the laying-on of hands is an indispensable part of the sacrament of initiation: on the latter it is nothing more than a post-baptismal ceremony and capable of being dispensed with altogether. Some people attempt to hold a position between these two extremes.

In spite of this conflict of opinion, one fact is beyond dispute. The historical evidence from a very early date shows that when infants were baptized they were also anointed and received the laying-on of hands. The plain implication of this is that whatever the laying-on of hands may mean, it means something which is applicable to infants no less than to adults, to the age of innocence no less than to years of discretion. There could therefore be no theological objection if the laying-on of hands, whatever it may signify, were to be included in the service of infant baptism. However a development of this kind was not thought to be a practical measure in the Church of England at the present time.

The prayers at confirmation have been so drafted that they do not exclude either of the two main interpretations of the ceremony which have been given. In the prayer for the sevenfold gifts of the Spirit the central petition has now been taken directly from the words of scripture as they appear in the Revised Standard Version.

This removes the prayer from the sphere of controversy since it does not favour one view to the exclusion of the other. Whichever interpretation we may adopt, this prayer serves to remind us that in Christian initiation we enter into the kingdom of the Messiah to which the Old Testament looks forward, and so receive the promised gift of the Spirit: but it does not attempt to indicate the point at which the outpouring of the Spirit takes place, whether it is in baptism or in confirmation. Similarly the words spoken by the bishop (25,80) at the laying-on of hands can be interpreted in either sense. The form of words used at this point has varied greatly over the centuries; and there is nothing sacrosanct about the form which appears in 1662—a form which today is found to be too long to repeat over each candidate. It has therefore been replaced by a shorter form but has been preserved (26,81) as a prayer which the whole congregation can say.

The rubrics (25,80) direct the bishop to lay his hand (singular) on the head of each candidate. This accords not only with the comparable rubric in 1662, but also with the unvarying tradition of the western Church; and if the bishop follows tradition he will use his right hand only. Nevertheless it is customary in the Church of England to refer to confirmation as the 'laying-on of hands', and this expression may be found both in 1662 and in ASB (33,86).

The present custom at confirmation is that candidates come singly or in pairs to kneel before the bishop as he sits at the chancel step, or that they come in larger groups to kneel at the communion rail. However in a situation where a relatively small number of adults are to be baptized and confirmed, there is another possibility. The bishop may confirm at the font immediately after baptism, in which case the candidates would either stand or kneel, as the bishop may direct and circumstances allow. If there are also other candidates for confirmation, and the space near the font is sufficient, it would be possible for them all to move to the area near the font for the blessing of the water and the profession of faith, and for all the candidates to be confirmed there. Arrangements such as this would help to signify the relation between baptism and confirmation. When all had been confirmed, the bishop and candidates would then return to the front of the nave and the service would resume with the Welcome.

The Welcome (sections 27,28,58)

It is right that the whole congregation should have this opportunity of expressing a welcome to the newly-baptized. After this the rubrics (28,82), make provision for the renewal of baptismal vows

by other members of the congregation. These might be lapsed Christians who have returned to faith, or people who have experienced conversion and wish to express this in a public act: or they might be members of the congregation who are inspired by the occasion to associate themselves with the candidates in their vows. However, the terms of the rubric suggest that this provision is not intended primarily for the congregation as a whole but for individual members who have signified in advance that they wish to make a renewal of their vows.

The Prayers (sections 32–39, 59–61, 86–91)

After the Welcome the service continues with the Peace and the rest of the eucharist. But for occasions when the eucharist is not to follow a selection of prayers is provided. They come from a variety of sources. The prayer for those who have now been confirmed (33,86) is based on a 1662 original. The prayers for adults who have now been baptized (32) and for children who have been baptized (34,59) are based directly on the Series 2 rite of 1967 and indirectly on 1662. In particular they owe to 1662 the statement that 'these children have been born again'. This language assumes that baptism is invariably effective in bringing about the blessings which it symbolizes, and that infants are invariably regenerated in baptism. It is permissible in the Church of England to believe that regeneration does not invariably follow baptism: but the language here, as at many other points in 1662 and ASB, reflects the normal liturgical assumption that the participants in a sacrament are what they are represented as being. The prayers for all Christian people and for the Church's witness are new: the former expresses the response of members of the congregation who have witnessed the baptism of others and feel the desire to be faithful to their own; the latter points to the mission of the Church and the place of the newly baptized and confirmed in that mission. The three remaining prayers are for congregational use. The first is commonly ascribed to St Francis (but mistakenly: in fact it first appeared in print in France in 1913!); the second is attributed to St Richard of Chichester; and the third is new. Whatever the truth about their origin, the prayers of St Francis and St Richard are widely used today and the confirmation service is a suitable place in which to preserve them. It is not to be expected that these eight prayers will all be used on any one occasion.

The Baptism of Children (sections 42–63)

The title of this service indicates that it will take place normally in the context of Holy Communion or of Morning or Evening Prayer:

and the service itself is furnished with responses and other features which achieve the greatest value in the context of a fully congregational service. In such circumstances it is often convenient to conduct the greater part of the service from the chancel step and to proceed to the font only for the blessing of the water, the profession of faith, and the baptism, returning to the front of the nave for the rest of the service.

The service begins with a statement (42) of the duty of parents and godparents to give their children the help and encouragement which they need to grow up as Christians and asks for an assurance that they are willing to do so. The second paragraph indicates that this responsibility is one in which the whole congregation should acknowledge a share. Not infrequently today children are brought to baptism who are not old enough to justify the use of the service for adult baptism but old enough to participate in what is happening. In such circumstances it is not desirable to treat them as infants. The priest is therefore to address them by name (43) and explain some of the implications of baptism, either in his own words or following the printed text. The notes provide that such children may join in making the responses at the Decision and in the profession of faith (p. 240).

The ministry of the Word in the baptism of children does not follow the formal structure to which we are accustomed at the Eucharist. The homily (45) is nevertheless a true ministry of the Word and combines the presentation of scripture with exposition. It sets new creation in baptism in the context of natural creation, second birth in baptism in the context of natural birth, and then shows the place of the sacrament in the life of the Church. In the prayer which follows (46) the part to be played by the congregation in the formation of the child is implied in the words 'that they may walk with us in the way of Christ'. The last line of this prayer refers to the child's need to grow in the knowledge of God's love. This is only one of several references to growth (e.g. 4, 18, 32, 34) in the services of adult and children's baptism. They indicate that baptism is not an isolated event but one which calls for future action and development.

When this service is used in the course of the Eucharist or at Morning or Evening Prayer, it is obligatory to read the Duties of Parents and Godparents. It is not obligatory to use either the homily or the prayer following or the readings which are allowed as alternatives, but it may sometimes be found desirable to do so. The rest of this service is not different from the comparable parts of

the service for Baptism, Confirmation, and Holy Communion, which has already been discussed.

The Confirmation of those already baptized and Holy Communion (sections 64–85)

This does not differ essentially from the comparable parts of the service for Baptism, Confirmation, and Holy Communion already discussed. The choice of readings is slightly different. The two sets of interrogations are taken in immediate sequence (75,76) and are called The Renewal of Baptismal Vows. The introduction to the interrogations reminds candidates that they make the vows 'with your own mouth and from your own heart', that is to say, not through the agency of their parents and godparents.

The Renewal of Baptismal Vows (sections 94–104)

In 1956 the Roman Catholic Church provided in its revised Order for Holy Week for the renewal of baptismal promises at the Easter vigil, to take place whether baptism was to be administered at the same time or not. This imaginative innovation has quickly attracted the interest of many people outside the Roman Catholic Church. In ASB a comparable form is provided for the renewal of vows, but it may be used not only at Easter but at other suitable times. The New Year is particularly mentioned in the notes (p. 275) in conformity with the long-standing Methodist practice by which the annual Covenant Service renewing the covenant with God is held usually at the beginning of the year.

Conditional Baptism (section 105)

A person who has once been baptized can never become an unbaptized person. Having been born again, he cannot become 'unborn'. He may disavow his baptism or lapse from it, but he can never cease to be what his baptism made him. Baptism therefore cannot be repeated. Conditional baptism however is appropriate when no record of a baptism can be obtained, either by written documents or by verbal assurance, or if the manner in which a baptism was performed raised doubts whether it fulfilled the conditions of Christian baptism. The 1662 Order of Private Baptism indicates the kind of questions which ought to be asked in order to determine the relevant facts.

The Marriage Service

INTRODUCTION

'Marriage is a universal human institution, which the Church has ratified and blessed following the example of Christ'.¹ In the light of this truth it is not surprising to find that many of our marriage customs are of pre-Christian origin. For example the price paid to the bride's father to compensate him for the loss of a valuable worker was later given by him in whole or in part to his daughter and was finally symbolized by the ring. The gifts associated with marriage now appear in the form of wedding presents. The original purpose of having bridesmaids dressed up in festival clothes seems to have been to deceive demons about the identity of the bride.

In the Old Testament period betrothal was considered the first stage of marriage and any unfaithfulness between betrothal and coming together was reckoned as adultery. This, of course, explains the proposed action of Joseph when he found Mary was with child. 'Being a man of principle and at the same time wanting to save her from exposure, Joseph desired to have the marriage contract set aside quietly'.² The actual wedding consisted of a procession bringing the bride, a marriage feast and the entry of the pair into the bridal chamber. No religious ceremony is mentioned in the Law, although Malachi 2.14 suggests religious sanctions 'It is because the Lord has borne witness against you on behalf of the wife of your youth. You have been unfaithful to her, though she is your partner and your wife by solemn covenant.' Only in the late Middle Ages did the presence of a Rabbi become obligatory at a Jewish wedding. The officiant then pronounced a number of special Benedictions which go back in substance to the Talmud.

There is no evidence to indicate what exactly took place when two Christians married in the very early Church. St Paul wrote in 1 Corinthians of marriage 'within the Lord's fellowship'³ and also tried to spell out Christian attitudes to marriage on a number of occasions. Lowther Clarke took the Pauline reference in 1 Corinthians

¹ W K Lowther Clarke, 'The Solemnisation of Matrimony' in W K Lowther Clarke & C Harris (ed), *Liturgy and Worship*, 1932, p. 458

² St Matthew 1.19 (NEB).

³ 1 Corinthians 7.39 (NEB).

to mean that the 'marriage took place with the approval and before the face of Christian community'⁴; but other scholars seem doubtful about reading so much into the references. Certainly Christians were married in the early Church but we just do not know anything about the liturgical act.

In Tertullian's time (c. AD 160–220) marriage was blessed at the eucharist but the actual marrying was a private ceremony. 'How shall we describe the happiness of a marriage which is cemented by the Church, confirmed by the oblation and sealed with the Benediction, which the angels proclaim and which is ratified by the Heavenly Father?'⁵ There is other second and third century evidence for the blessing of marriages; but even so there was no law of the Church compelling Christian couples to seek such a blessing. It was a matter of choice and although it later became the rule, it was never a condition of validity so far as the Western Church was concerned. (In the Eastern Orthodox Church matters developed differently and the blessing of the priest was regarded as essential for the effecting of the sacrament.)

The first description of a Church rite is found in chapter 3 of the 'Response to the Bulgarians' by Pope Nicolas, written in A.D. 866. The acts which he mentions are divided into two categories. The first category consists of the betrothal or espousal (*Sponsalia*) and contains:

- 1). The expression of the consent of the couple to be married and the consent of their parents to the marriage.
- 2). The *Subarrhatio* or delivery of the ring by the bridegroom to the bride.
- 3). The delivery of the dowry, by written document in the presence of witnesses.

It would appear from his description that the couple were now married and various ceremonies (*Nuptialia*) of a second category followed, either shortly afterwards or at a fitting time. The couple went to church, made the customary offerings and received a blessing and 'a heavenly veil'. They left church with crowns on

⁴ Lowther Clarke, *op. cit.* p. 460

⁵ Tertullian, *Aq Uxor*, ii.9

their heads and proceeded to the festivities. Nicolas adds that this is not a complete list of the nuptialia, but that it is not a sin if any are omitted. The celebration of mass as the culmination of the wedding did not become general until the eleventh century. Duchesne describes all this as 'neither more or less than the ancient marriage rite, without the sacrifice, or rather with the substitution of the Mass for the pagan sacrifice'.⁶

It was from this kind of basis that the Western marriage rites developed. Dr. Cuming writes of the medieval Sarum Marriage Service⁷:

'Of all the medieval services, Matrimony would seem most familiar to a twentieth-century worshipper. The first half of the service was wholly in English, and has been little changed to the present day. The priest requires, first the congregation, then the couple, to reveal any impediment known to them; the couple declare their desire to marry, and plight their troth; and the bridegroom produces gold, silver, and a ring, which latter is blessed by the priest, and placed by the bridegroom on the bride's thumb and next three fingers in turn. The rest of the service is in Latin, and continues with a blessing, Psalm 68: 28–30, Kyrie, Lord's Prayer, and another blessing. Priest and couple then proceed to the altar during the singing of Psalm 128, and after another Kyrie and Lord's Prayer, a series of six collects and blessings leads into the Nuptial Mass, which has its own proper. When the couple finally reach the marriage bed, the priest blesses it and them.'

In the 1549 Prayer Book the 'Form of Solemnisation of Matrimony' followed the Sarum Service with only minor re-arrangements and alterations. The whole service, however, now took place in church instead of the first part taking place in the church porch. The introductory exhortation was much lengthened; but this was followed by the traditional English words for the plighting of troth and the giving of a ring. The ring was no longer blessed, but the two prayers of blessing were made into a single blessing of the couple. This was followed by the text 'Those whom God hath joined' and the declaration of the marriage—both of which Cranmer took from Luther. The rest of the service followed the medieval order and was a fairly literal translation of the Latin,

⁶ L Duchesne, *Christian Worship* (trs. M L McClure) 1931, p.433

⁷ G J Cuming, *A History of Anglican Liturgy* 1969, pp.25–6

leading on to the Communion. The most significant change was the provision of a homily to be read in the absence of a sermon.

The 1552 rite was virtually the same except that it had a specific rubric stating 'Then shall begin the Communion'. It appears that Sunday weddings were presupposed; but again there was provision for a homily if there was no sermon.

In 1662 the same pattern was followed. The wedding party came into the body of the church and the priest began the service with the exhortation. This was followed by appeals to disclose impediments and then the espousals proper. Next came the contract which followed the style of a conveyance. A prayer and a blessing concluded the first part of the service. A psalm and further prayers followed and provision for the homily still remained 'if there be no Sermon'. A rubric at the beginning of the service stated that 'It is convenient (i.e. fitting) that the newly married persons should receive the Holy Communion either at the time of their marriage, or at the first opportunity after their marriage'.

In the proposed Prayer Book of 1928 there is the same pattern. That rite differed from the earlier one, not in structure but in the wording of the preface and the omission of the wife's promise of obedience. In 1966 it was authorized as the Series I Marriage Rite.

The Structure of the new Service

The Liturgical Commission's proposals to the General Synod in 1975 followed the traditional pattern—preface, final charge, mutual taking, vows, giving and receiving of the ring, and blessing, followed by a reading and prayers which could, if desired, form the Ministry of the Word of the Eucharist. The Commission did so, mindful of the historic precedent and in the belief that marriage without Holy Communion had become the norm; and furthermore that when a couple did wish to receive Holy Communion they would prefer to exchange their vows and marry first.

A strong group in the General Synod requested, however, that the Marriage Service should be set within the context of the eucharist on the same lines as Baptism and Confirmation. The new service therefore attempts to provide for all needs. It is structured so that it can (a) be set within the eucharist (b) follow the traditional pattern but end with readings and prayers, or (c) follow the traditional pattern and conclude with the eucharist. When the bride and bridegroom stand before the priest he may use the collect and the readings and preach before proceeding with the preface.

Alternatively, he may begin with the preface and then use the collect and readings, and preach after the blessing of the husband and wife, following this either with further prayers or with the eucharist from the Peace.

The Theology of the new Service

The theology of the service is based upon a concept of full commitment and mutual giving and sharing which has no place in some modern secular concepts of marriage, but which is the only possible basis of that fullness of union which is the will of God for mankind (c.f. Mark 10 v. 2–9).

Within the service the role of the bride and bridegroom as 'Ministers of the Sacrament' should be clearly seen. The couple marry each other by taking each other and exchanging their own consents. The priest on behalf of the Church proclaims that the newly married couple are man and wife; but they have made their marriage by making vows to each other and they have declared their marriage by the joining of hands and the giving of a ring.

In preparing the service attention was paid to the 1971 report of the Commission on the Christian Doctrine of Marriage entitled *Marriage, Divorce and the Church* and to the 1974 survey by the Board of Social Responsibility entitled *Marriage and the Family in Britain Today*. Consideration was also given to the debate in the General Synod on these documents.

The service presented to the General Synod sought to give liturgical expression to a view of Christian marriage and of the relationship between the sexes which incorporated modern insights and which differed in some aspects from that of earlier periods.

Until comparatively recently the headship of the husband in the family and the subordination of the wife to him has been accepted in Christian society as well as the other societies. Today there are many Christian couples who do not share the view that sexual differences between partners are the basis of a fundamental distinction of status as between husband and wife. This point of view does not seek to minimise the differences between male and female but suggests that the relationship of wife to husband is complementary rather than subordinate and believes 'that symmetry and not subordination is the mark of a good marriage'.⁸

⁸ *Marriage and the Family in Britain Today*—A Survey by the Board of Social Responsibility (CIO 1974), p.8

Moreover, those who hold this view maintain that the way in which husband and wife 'complement' each other is different for each couple and needs to be worked out by them alone. In accordance with this view the Commission provided a text of the vows in which a strict mutuality and parity was expressed. It did recognise however that some brides would still want to use the traditional (and biblical) term 'obey', whilst using it with varying nuances of meaning which would not necessarily be inconsistent with the view of marriage contained in the service. A note was therefore provided at the beginning that any bride who so desired might insert the word 'obey' into her vows.

In the event, however, the General Synod decided to provide alternative sets of vows. In set A the vows for husband and wife are identical. In set B they differ in that the wife promises to 'obey' while the husband promises to 'worship'. These words were often regarded as the 'balancing' commitments in the 1662 rite, even though the husband's commitment to 'worship' his bride went along with the giving of the ring. It was felt best to confine the alternatives to one place only. The word 'worship' was therefore incorporated into the husband's vow, leaving the words to be said on the giving and receiving of a ring to remain identical.

The Presentation of the Service

If the service is to flow smoothly and the participants are to feel at ease, careful attention should be paid to the presentation of the service. For example, it is suggested that chairs should be provided for the bride and bridegroom during the readings and the sermon. If the registration is to take place at section 21 then it should be so arranged that the congregation can see what is happening. Such arrangements will of course vary with every church; but they should be made with care and imagination, and in discussion with the bride and bridegroom. The use of the new service may require extra work from the parish priest but it also provides him with extra pastoral opportunities.

COMMENTARY

The Introduction (sections 1-5)

The service will begin with these sections if it is set within Holy Communion. If, however, Holy Communion is to follow then the service may begin at section 6. In that case the collect will be said immediately before the readings. The collect conforms to the pattern of those in the other Occasional Offices of ASB in that it prays for all those present at the service and not just for the couple who are about to marry.

The Preface (section 6)

The Preface emphasizes the self-giving love which is the hall-mark of a Christian marriage; to present marriage as a relationship to be entered upon seriously and responsibly; and to proclaim it as a means of grace and a source of joy. This note of rejoicing which is usual in Orthodox rites has until now been muted or absent in the Church of England rites. The turning of the water into wine at Cana teaches the liberating joy of the Gospel; and it is fitting that this element should be found in the service.

Another important feature of the Preface is the change in order of the reasons for marriage. The traditional order in 1662 has been heavily criticized in recent decades; and the priorities of married couples today are exactly opposite. This reversal is partly a sociological matter. In the past child-bearing and rearing was hazardous and difficult. Many parents died as soon as they had reared their children through adolescence. Many children died long before adolescence. It is not surprising that 1662 saw children as the primary purpose of marriage. Now child-bearing and rearing is much easier and parents live much longer. It has been calculated that the average marriage in 1911 lasted 28 years as compared with 42 years in 1967. The view has been expressed that 'from now on 50 years of marriage will become an average expectation and not the exception'.⁹ This is one reason why this service seeks to emphasize the mutual help and comfort which will be vitally important long after the children have grown up and left home. This mutual help and comfort is also the one certain lifelong need in every marriage; whereas sexual intercourse and childbearing may not be appropriate in every case and are unlikely to be a dominant feature of the later years. Moreover, there is good Scriptural warrant for this new order of priorities—see for example Genesis 2, where Adam finds his longed-for companion and helpmeet in Eve before there is any idea of sexual relations and the begetting of children.

In stating the second purpose of marriage the Preface tries to express a more positive Christian acceptance and enjoyment of sexuality as a great gift of God rather than a grudging concession for the avoidance of fornication. The joy of sexual relationship is also presented not just as an end in itself but as something which makes a positive contribution to the building up of the union of the

⁹ J Dominian, *The Marriage Relationship Today* (1974) p.6

couple's hearts and lives. In this way an attempt is made to show a positive Christian reason why sexual relationships are most fittingly enjoyed within marriage—not outside it.

In the third place, in the natural and biological as well as the biblical order, comes the hope of bearing and bringing up children. The need for couples to limit the size of families in the age of population explosion is recognized; but it would be inappropriate to spell this out more specifically in the Wedding Service. The point is covered by the phrase 'in accordance with God's will'. By missing out the specific word 'procreation' in this section and using more general terminology the Preface covers the case of those parents who have their children by adoption and yet regard them as a gift of God as much as a naturally born child. They are a gift which completes a family begun with the gift of marriage.

The Questions (sections 9–10)

The questions to the couples are identical, as is appropriate to a view of the equality in status of the couple. The bride and groom may, however, interpret their commitment in different ways.

The Giving Away (section 11)

Some women find the concept of being 'given away' offensive. For them it has overtones of the past when ideas were current which were degrading to women. Others accept it as an example of their father's care and support and are unaware of the ideas associated with the action. As a result, in order to cater for both points of view, the ceremony has been made optional and is unaccompanied by any form of words.

The Vows (sections 11–12)

In *Form A* the words of the bride and groom are again identical and express the fullest intention to take the other for life whatever may happen. They are words of full commitment involving deep mutual giving and sharing. They are vows which can only be made in the assurance of God's loving help and support and of his continuing mercy.

In *Form B* the same fullness of mutual giving is preserved but here the relationship is spelt out. The bride is to 'obey', the husband to 'worship'. 'Obey' and 'worship' are archaic in the sense that their meaning has changed. They are provided as alternatives since some will desire vows for bride and groom which are slightly different, expressing for them the way in which each complements the other. For some couples this traditional view best expresses the relationship of marriage.

Those who believe that they will work out their own patterns of complementary relationships in different ways for different situations will doubtless opt for *Form A*. The vital thing is that the couple should opt for the alternative they desire. They should on no account be told by the clergyman which option they must have.

The Rings (sections 13–16)

It is common today for both bride and groom to give each other a ring. In view of this there is provision for the exchange of rings, and identical words are said by each partner.

There are, however, couples who still prefer to have just one ring—for the bride. In such cases after receiving the ring the bride says the same form of words with one change—‘I receive’ instead of ‘I give you’.

Some people desire to have the ring blessed while to others the blessing of an inanimate object is anathema. The form of words at section 13 is a prayer that by God’s blessing the ring may be set apart as a symbol of unending love, reminding the couple of the covenant between them. These words seek to unite in prayer those of differing points of view.

The words said at the giving and receiving of the ring are some of the most moving in the whole rite. They have proved to be words which mean a great deal to young couples and express the depth of their commitment to each other. They give themselves wholly and this giving involves a complete sharing of all resources—financial and otherwise. At the heart of the service is spelt out the close relationship between love and sacrifice particularly expressed in the words ‘all that I am, I give to you’.

All this giving and sharing is, however, done within the couple’s love of God and his love for them. The use of the trinitarian formula at this point is attached to the self-giving which the ring symbolizes rather than to the ring itself; and it sets the self-giving of marriage within the greater mystery of the self-giving, interpenetrating love of God the Holy Trinity. ‘We have now got ... a trinitarian formula which is no trite commonplace cliché “in the name of” but is a phrase which can enable us, as we explain the service to the couples, to explain something of the way in which self-giving love of marriage is set within a greater love still, not only the love of God for us and our love for God, but the love which is within the Holy Trinity himself’.¹⁰

¹⁰ General Synod, *Report of Proceedings February 1977*, vol.8, no.1. p.186

The Declaration (section 17)

The priest addresses the people, setting out the factors which have made the bride and bridegroom husband and wife. He makes it quite clear that the couple have married each other—they are ‘ministers of the sacrament’, and he has not ‘married them’. Nevertheless, he has an important role as the representative of the Church who declares that the marriage of the couple has taken place and blesses them. Considerable discussion took place as to whether the priest should ‘proclaim’ the couple to be husband and wife, or whether the 1662 verb should be retained and he should ‘pronounce’ them to be husband and wife. The verb ‘proclaim’ was finally chosen, and this comment was made in the General Synod, ‘There is a great deal of proclaiming and acclaiming in our liturgy today, sometimes more appropriate and sometimes less but it seems that this is exactly the point in the service where the word “proclaim” is appropriate. Pronouncing is what you do to a sentence. Marriage is not, of course, a sentence and therefore the word “pronounce” is inappropriate.’¹¹

The Joining of Hands (section 18)

‘That which God has joined together let no man divide’. These words are a quotation from Matthew 19.6. In that chapter Jesus quotes Genesis and reminds his hearers of the general principle that God made two sexes and called them ‘man’ because it wasn’t good to have only one sex. That is why a man should leave his parents and be made one with his wife so that the two may become one flesh. In each marriage the general principle laid down in Genesis and reiterated by our Lord becomes of particular application. A particular man and a particular woman are joined together to become one and at this point in the service everyone is reminded that what God has joined, man must not separate.

‘That which’ is a much more accurate translation of the Greek than the 1662 ‘those whom’. The Greek is using a metaphor of harnessing a team of horses or oxen for work. It is the *team* which God has harnessed up and which ‘man’ must not uncouple or divide. We believe God to have linked up in this case a team of husband and wife and it is this ‘team’ that human agents are urged not to attack.

The Acclamations (section 20)

Although these acclamations are optional, their inclusion in the service helps to emphasize the note of joy. They are modelled on the

¹¹ *Op. cit.*, p.188

Jewish Benedictions which help to make Jewish weddings such joyful occasions. Choirs could well sing them as anthems while the Registration takes place.

The Registration (section 21)

For many people the disappearance of the family group into the vestry at the end of the service to sign the register is an anti-climax. If, however, the signing takes place at section 21 it forms a break after the first part of the service before going on to the readings, sermon, and prayers. A table can be placed in view of the congregation who in a sense all become witnesses. They should be seated during this ceremony, and music can be played or anthems sung.

The Reading and Sermon (section 22)

Notice that it is compulsory to have at least one reading from Scripture. The sermon is not mandatory; but it can provide the priest with a valuable pastoral opportunity to speak about the true nature of Christian marriage.

The Prayers (sections 24–29)

These prayers are original compositions by the Liturgical Commission. Some of the inspiration for them and especially 27 came from prayers by George Appleton and Eric Milner-White. There is an invariable prayer for the couple (24) which asks that they will be open to the guidance of the Holy Spirit. The prayer for the gift and care of children (26) may of course be omitted when not appropriate. The prayer for the home (27) asks that from the Christian home which is now to be created there may flow a stream of loving witness upon those amongst whom the newly married couple are to live.

Additional Prayers (sections 31–38)

A selection of additional prayers is provided. Care should be taken not to use too many on any one occasion. The couple should be encouraged to make their own choice with the help of the priest. Nor need choice be limited to this particular group of prayers. Some couples could even be encouraged to write their own prayers. Some congregations may also wish to use extemporary prayer at this point and this should not be discouraged.

The fourth prayer (34) finds some of its inspiration from a prayer in the Marriage Service of the American Prayer Book, asking that the unity of the couple may help to build up the unity of the world. This is followed by the modern replacement (35) of the 1662 prayer 'O God, who by thy mighty power hast made all things out of nothing'

which finishes with a reference to 'Godly matrons'. It is indebted for some of its phraseology to a similar rather longer prayer in the revised Roman Catholic Marriage Service. 36 suggests that marriage itself has a vital part to play in a person's growth in the Christian life. It asks that through their marriage the couple may in fact come to know God more clearly. The prayer ends with lines which are sometimes attributed to St Richard of Chichester. 37 combines in a compact form intercessions for the couple's new life, for unity, for the keeping of vows and for strength: it may be used as a brief alternative to 31, 32, 33 and 34, or in conjunction with prayers the couple have chosen for themselves. The final prayer (38), based on the new Mothers' Union Prayer, prays for the home and family of the newly married couple.

A Final Comment. The new Marriage Service differs from 1662 in many ways—not least in the number of alternatives and choices on which the couple must decide after consultation with the parish priest, before the service actually takes place. This can be demanding upon a priest's time, but it can also provide him with a valuable pastoral opportunity.

Funeral Services

INTRODUCTION

Although the 1928 Burial Services had been in use for some time, it was not until September 1966 that they were finally authorized for use as Series 1 Services; thus the public use of prayer for the departed was officially recognized and authorized in the Church of England for the first time since 1552. As might have been anticipated, the decision was not without controversy. Already in the Liturgical Conference of 1966 and later in the Convocation of May 1966, the evangelical constituency had dissented over this precise feature in the Series 2 Holy Communion Service. However, their opposition did not prevent a substantial majority in favour of the authorization of Series 1 Burial Services.

The Series 2 Holy Communion and Burial rites both provided the occasion for further animated discussion concerning the particular point of prayer for the departed.¹ Compromise was finally achieved for the wording of the concluding section of the intercessions in Series 2 Holy Communion: the way was then open for Series 2 Burial to be amended along similar lines. However, this proved to be more difficult than had perhaps been anticipated and led to the then House of Laity refusing to discuss the services at all, since the Convocations had refused to accept the changes recommended by the Steering Committee's working party.² The controversial areas were referred back to a Steering Committee, and the Series 2 Burial rite was never in fact authorized.

Obviously the fate of Series 2 Burial did not in any way augur well for the production of Series 3 Funeral Services. However, having begun their work on them in 1969, the Liturgical Commission sent a unanimous report to the House of Bishops in the Spring of 1972. A number of requests were made for re-drafting, but meanwhile the debate on Prayer and the Departed took place. The General Synod debated the Doctrine Commission's Report *Prayer and the Departed*

¹ For a more detailed account see C Buchanan, *Recent Liturgical Revision in the Church of England*, Grove Booklet on Ministry and Worship (14), p.34.

² For further information concerning this debate from the evangelical point of view, see H R M Craig, *The Churchman*, (Autumn 1972). 'Prayer and the Departed'.

in November 1972.³ It was in the light of that debate and the resolution passed⁴ that the Commission redrafted one of the prayers. The amended report was finally published in January 1973 and considered by the General Synod in February 1974; following the Revision Committee stage and this Committee reporting to the Synod in November 1974, the services were authorized for use from 1 June 1975.

In presenting the Series 2 Report *The Burial of the Dead*, the Liturgical Commission had written that it had decided that it must face afresh the question: 'What ought we to be doing at a burial service?' The simplest answer to this question is: 'To inter the corpse in a reverent and decent manner'. This was considered a sufficient answer by the Puritans; and it is reflected in the liturgical arrangements of Calvin and Baxter, in the arguments of such men as Cartwright, and (until recent times) in the liturgical practice of the heirs to the Genevan tradition. But it was thought to be an insufficient answer by most of the Reformers who remained in the communion of the Established Church; and 1662 has always required much more than a silent burial of the corpse.

Having faced the question afresh in the light of theological and pastoral considerations, the Liturgical Commission had put forward the following answer:

- (a) to secure the reverent disposal of the corpse.
- (b) to commend the deceased to the care of our heavenly Father.
- (c) to proclaim the glory of our risen life in Christ here and hereafter.
- (d) to remind us of the certainty of our own coming death and judgement.
- (e) to make plain the eternal unity of Christian people, living and departed, in the risen and ascended Christ.
- (f) to offer some consolation to the mourners.

In giving effect to this answer in liturgical form, the Commission had set itself the following practical aims:

³ *Prayer and the Departed*—A Report of the Archbishops' Commission on Christian Doctrine, SPCK, 1971.

⁴ The text of the resolution was as follows: 'That this Synod, while recognizing that there are some members of the Church of England who would not wish to use prayers for the dead, realises nevertheless that there are many others who value the use of such prayers and who wish them to be included in our liturgical services, provided that they are clearly optional.' General Synod, *Report of Proceedings November 1972*, vol. 3. no. 4. pp. 683–4.

- (a) that one burial service should suffice for all baptized persons (including suicides); but an exception had to be made in the case of burying children.
- (b) that the rite should not assume that the soul of the deceased is, at the time of the burial of the body, in any particular place or state.
- (c) that the congregation should be given a more active part than at present.
- (d) that as little as possible of the service should be required to take place out of doors.
- (e) that the orders of service provided should, the committal of the body being omitted, be suitable for use as memorial services.⁵

The Funeral Services in ASB not only embody these principles and aims. They also provide the answer to the request made by the Archbishops of Canterbury and York in 1969 that the Liturgical Commission should draft new rites, it being left to the Commission to determine the width or the narrowness of the word 'new'. The structure of the services is unaltered, and a good deal of familiar material has been retained; but the general effect of the service has been materially changed, and the remains of medieval gloom have finally given way to a more authentic note of confidence and hope.

The Funeral Service itself may be used either for burial or for cremation and a short form has been provided for interment of the ashes after cremation. If desired, the cremation may take place before the service in church—a practice which avoids unseemliness in the handling of the coffin, and makes it possible for the service in church to be followed immediately by the interment of the ashes; there is then no need for the mourners to go to the crematorium at all. After the main service are appended a service for the funeral of a child, a service to be used the night before the funeral, directions for combining the Funeral Service with the Holy Communion, and propers for a Holy Communion Service after the funeral.

The services have been entitled 'Funeral Services' rather than 'Burial', since less than 50% of funerals now include burial, and in the future the proportion is likely to become even smaller. It therefore seemed best to adopt the word in normal current usage, which covers both burials and cremations.

⁵ This statement of principles and aims is quoted from the Liturgical Commission's Report on *Series 3 Funeral Services* (GS 147), 1973, p. 5

COMMENTARY

The Service in Church (sections 1–13)

The Funeral Service begins with the introductory sentences, (1,2) the first of which, John 11. 25,26 'I am the resurrection and the life...' is mandatory. At once the theme of confidence and hope is established, a theme which is to provide the underlying motif of the whole service. Eight other sentences are provided for optional use. 1662 had provided a further two—only one of these is now retained as optional (1 Tim. 6.7; Job 1.21 combined).

The invariable and mandatory sentence is echoed in a collect based on the Apostles Creed, and taken from the proposed Prayer Book of 1928. (3). It speaks of the 'true faith' and 'sure hope' given us by God in Christ, and asks for a strengthening of this faith and hope at the time of bereavement, so that 'we may live as those who believe...'

A choice of four psalms is provided, (23; 90 vv. 1-6, 10, 12, 14, 16,17; 121; and 130) all of them associated with funerals for many years (4). A further selection of psalms or sections of psalms is provided. One or more of these may be used as circumstances dictate.

Three readings are printed in full (5). Ten others are suggested as alternatives for special occasions, and are certainly to be commended for those clergy engaged, for example, in cemetery or crematorium duties. The long reading from 1 Cor. 15.20ff., the only one provided in 1662, has been retained as one of the three printed texts, but with some editing, so that it is shorter and rather more coherent.

Provision is made at this point for a sermon (6), though this is not mandatory and ought in any case to be brief for the sake of the mourners.

A new feature is the provision of the second part of the Te Deum, following the readings and sermon (7). This is entirely appropriate at this point. It is in the nature of a congregational acclamation, following the reading of scripture, and it again picks up the theme of the Christian hope that the Lord will 'bring us with your saints to glory everlasting'.

The Lord's Prayer (8) follows, said by all, and then other prayers may be said (9). Here the resolution passed at the debate on the Report *Prayer and the Departed* is operative, since the rubric (not mandatory) simply says that 'Prayers may be said here'.

The mandatory prayer 'Grant us, Lord...' (10) was a new composition in the 1973 report, stressing the need for repentance on the part of those left behind. The prayer of commendation (12) first appeared in a slightly different form in the proposed Series 2 Burial rite. The concluding prayer of this section 'May God in his infinite love...' (13) was the form suggested by the Doctrine Commission in their Report *Prayer and the Departed*, p. 51.

The Committal (sections 14–19).

The committal comes more appropriately towards the end of the service, after the prayers. In 1662 the committal follows the reading of 1 Cor. 15.20, before the prayers, with the prayers concluding the whole service. There is an introductory sentence (14) (optional) already well established from its use in 1662 from the Book of Revelation (14.13). Then follows either Psalm 103.8, 13-17, or 'the Anthems'—'Man that is born of a woman', (16) both from 1662. They are a prelude to the actual committal (17), which is a revision of the corresponding form in 1662. Verse 11 of Psalm 16 is then said (18): this is an attempt to provide a parallel to the medieval antiphon but of a less forbidding nature. The service concludes with an ascription of praise and adoration to the only wise God, from the epistle of Jude (19).

The Funeral of a Child (sections 20–32).

This service follows exactly the same pattern as described above, except that in those sections where alternative or optional material is provided, this is appropriate for the funeral of a child. Thus, for example, Psalm 23 only is appointed to be said (21); two readings from scripture are provided, and one or both may be said—Mark 10.13-16 and Ephesians 3.14-19 (22). A mandatory prayer is added after the Lord's Prayer, asking for 'patient faith' in time of darkness and that our understanding may be enlightened 'with the knowledge of your ways' (24).

Prayers after the Birth of a still-born Child or the Death of a newly-born Child (sections 33–41).

The proposed Prayer Book of 1928 recognized the need for provision on those occasions when a child dies at birth or is still-born by inserting a prayer at the end of the Order for the Churching of Women. This provision has now been extended; and it is thought more appropriate to include the material with the Funeral Services rather than the Initiation Services. No rubrics are provided, for the use of these sections is envisaged as pastoral rather than liturgical. Six prayers are provided. The third (36) is from the 1928 Book; the

fourth (37) is adapted from the Intercessions of Holy Communion Rite A; and the fifth (38) is adapted from a prayer in the proposed Series 2 Burial rite. The remaining three are new compositions. This provision concludes with a catena of verses from the Psalms (40) together with references to six other passages of psalmody (41) which are also appropriate.

The Interment of the Ashes (sections 42–45).

The form that may be used at the Interment of the Ashes consists of an optional opening sentence (42), a form of committal (43)—exactly the same as is provided in the main Funeral Service, a prayer that all believers may be united in the unclouded vision of God's glory (44), and the Grace (45).

A Service which may be used before a Funeral (section 46).

Because in many parishes the request is made by the family for the body to be brought into church overnight, ASB provides a form of service which may be used before a funeral. A sentence or sentences may be said, a brief reading is appointed—Romans 8.31b-39, after which Psalm 27.1-8 and/or Psalm 139.1-11, 17, 18 are said. The Lord's Prayer is said by all present, followed by any additional prayers, and the service is concluded by the Grace. If such a service is not said in church, it may be said in the home before the body is taken to the church.

The Funeral Service with Holy Communion (sections 47–9).

In some instances it is desired that the funeral should take place within the context of the Holy Communion Service. Full provision is made for this in ASB by way of collect, epistle, gospel, psalmody and proper thanksgiving; material for use at the funeral of a child in this context is also provided. It is further suggested how best such a combination may be made, since some items must necessarily be omitted both from the funeral itself and from the Holy Communion service. It is hoped that the scheme suggested in ASB will commend itself to the clergy. At all costs, such combined services ought to avoid being repetitive or over-lengthy, particularly on occasions such as this.

Additional Prayers (sections 50–60).

Finally, a selection of eleven additional prayers is provided for use at those points in the services themselves where other prayers may be appropriate; or indeed for use 'after the Third Collect' or at memorial services and the like. These are a useful resource for both public and/or private use and a number of them will already have a

familiarity about them which will commend them readily and easily for use. It is hoped that the two or three new compositions will also be used and come to take their place alongside those which have already established themselves.

The sources of the prayers are as follows:

50, 56 and 60 are new compositions: 56 was included to preserve the phrase 'those we love but see no longer'.

51, 53 and 55 are amended forms of prayers from the proposed Series 2 Burial Services 1967.

52 was originally suggested in a Memorandum from the Archbishops in 1968.

54, 57 and 58 are from the proposed Prayer Book of 1928.

59 is from the Intercessions of the original Series 3 rite of Holy Communion.

PASTORAL CONSIDERATIONS

The tone of quiet confidence set by the rite itself ought to typify the 'feel' and 'mood' of the service in practice. The underlying theology is clearly spelt out, that in death the Christian realizes actually what already symbolically and sacramentally has taken place in baptism—he/she dies with Christ, but as Christ was raised to new life in the power of the Spirit, so the Christian believer will be raised to the fullness of unending life and joy. The choice of music and hymns can help to bring out this Christian hope and joy, instead of the morbid sentimentalism which typifies still too many of our funeral services.

The Ordinal

INTRODUCTION

The New Testament describes several occasions when men were commissioned for service with prayer and the laying-on of hands. In what appears to be the earliest ordination, in Acts 6.1–6, the candidates are first elected by the people. So the oldest ordination service, that in the *Apostolic Tradition* of Hippolytus, comprises these three elements, set in the framework of the eucharist. 'All ancient rites for the three orders have three elements in common: the election of the candidate by the people...; the prayer of the people...; and the ordination prayer itself, said while hands are laid upon the candidate.'¹ Hippolytus's prayers, however, have little in common with those of the traditional Roman rite, which are first found in the Leonine Sacramentary (seventh century). The old Roman rite included all three elements just mentioned.

During the Middle Ages 'the Roman biddings and prayers (were) interspersed with the quite different and, originally, independent biddings and prayers of the ancient Gallican liturgy'.² The result was a rite of great length and much repetition. In the form used in medieval England the presentation and the examination became part of the service. When deacons and priests were ordained at the same service, in order to avoid singing the Litany twice, the latter was detached from its bidding and prayer, and placed at the beginning of the service, away from the laying-on of hands. Similarly, the laying-on of hands was itself detached from the ordination prayers, because there were too many candidates for the prayer to be said over each one. So laying-on of hands was done for each candidate in turn, in silence, followed by the ordination prayer, said once, for all. At this point an imperative formula addressed to the candidate (usually 'Receive the Holy Spirit') tended to be introduced to accompany the laying-on of hands. In the course of time, various ceremonies were added, including anointing, the handing-over of the instruments of office, and vesting in appropriate robes.

¹ P F Bradshaw, *The Anglican Ordinal* (Alcuin Club, 1971), p.3.

² H B Porter, *Ordination Prayers of the Ancient Western Churches* (Alcuin Club, 1967) p.15.

The first English forms of service appeared in 1550. These were a blend of the traditional service and the Strasbourg rite of Martin Bucer.³ While the ceremonies were reduced, and the duplications removed (a process which was continued in 1552), the imperative formula was retained. The prayer of the people was still represented by the Litany, unfortunately still widely separated from the actual laying-on of hands. The services were little changed in 1662, the chief alterations being designed to emphasize the differences between the three orders.⁴

The salient features common to all three services of 1662 may be set out thus:

Sermon (not in Bishops)

Presentation of the candidates

Litany

Questions to the candidates

Veni, creator Spiritus (not in Deacons)

Prayer (not in Deacons)

Laying-on of hands, with imperative formula

Giving of the Bible (New Testament for Deacons)

Postcommunion prayers

These elements were fitted into the Communion Service at different points, (making it possible in theory to confer all three orders at one service); and proper collects, epistles and gospels were appointed for each order. The priest's service also included a charge (before the questions) and silent prayer (after them).

There were very few changes in the proposed Prayer Book of 1928, and the service was never used; nor were there any Series 1 or Series 2 ordination services.

The first comprehensive revision of the Ordinal was that undertaken by the Church of South India, which had from its inception used a rite closely resembling that of 1928. The revised services were largely the work of Bishop T S Garrett of Tirunelveli, who in 1955 was involved in drafting an order for the ordination of presbyters for the Church of North India. At their suggestion, he took as his model the ordinal of the Church of Scotland, which he conflated with the existing CSI ordinal. After further revision by

³ Full text in E C Whitaker, *Martin Bucer and the Book of Common Prayer* (Alcuin Club, 1974), pp. 175–183.

⁴ Details in G J Cuming, *A History of Anglican Liturgy* (1969), pp. 163–4.

the CSI Liturgy Committee, rites for bishops and deacons of the same general pattern were added, and the penultimate draft was submitted to Professor E C Ratcliff of Cambridge, who gave it his cordial approval, and later wrote a weighty review-article in which he recommended it as a model for all future Anglican revision.⁵

The main elements are as follows:

Presentation

Questions to the candidates

Silent prayer

Veni, creator Spiritus

Prayer, including laying-on of hands

Giving of the Bible (and staff to bishops)

Declaration of ordination

The service begins with the presentation, followed by collect, epistle, and gospel; but the remainder of all three services is placed after the Creed. The three services have been considerably assimilated, though in the deacon's service the questions are preceded by a short description of the office of a deacon, which is replaced in the priests' and bishops' services by a more theological statement (in 1662 it is confined to deacons). Silent prayer and *Veni, creator Spiritus* are now appointed for all three orders. The important innovations are, first, the inclusion of the people's assent in the Presentation; secondly, the omission of the sermon and the Litany; and thirdly, the act of ordination itself. The laying-on of hands takes place in the middle of a long prayer modelled on the eucharistic anaphora, thus producing a sequence of thanksgiving—ordination—petition. In place of the imperative formula, the descent of the Spirit is invoked upon each candidate in turn. The prayer is followed by a declaration that the candidates have now been ordained to which the people respond with a sung doxology.⁶

Professor Ratcliff was in his turn the chief architect of another ordinal, that produced in 1967 and revised in 1968, in connection with the negotiations for reunion between the Church of England and the Methodist Church.⁷ It is consequently not surprising that in this ordinal the Church of South India rite has obviously exercised a more immediate influence than the services of 1662. The chairman

⁵ *Theology*, vol.63 (1960), pp. 7–15; reprinted in *Liturgical Studies* (1976), pp. 173–82.

⁶ *The Book of Common Worship* (1963), pp. 159–179.

⁷ *Anglican-Methodist Unity: 1. The Ordinal* (1968).

of the committee which produced the Anglican-Methodist Ordinal was E W Kemp, later Bishop of Chichester, who drafted the long and weighty Preface setting out the theological basis of the rite. On the Methodist side, the Revd A R George was the chief contributor. Comments were also received from Roman Catholic theologians, who gave the service a warm welcome.

The layout of the revised Anglican-Methodist Ordinal reproduces that of South India as set out above, with the following modifications. The Preparation is moved to join the rest of the ordination after the Creed: the declaration of ordination is omitted; and the 1662 practice of a postcommunion collect is revived. All the services include a description of the office and work of the order concerned, thus carrying the assimilation of the services a step further; and the 1662 charge to priest is included in a lightly revised form for optional use. A sermon is to follow the gospel.⁸

At the time that the Liturgical Commission began work on the Ordinal, the new services were conceived as part of Series 3. The first step therefore was to put the Anglican-Methodist Ordinal into 'you-form'. In the course of revision the Commission made the following changes:

The opening collect was replaced by another.

An Old Testament reading and a psalm were provided for each order.

The candidates were presented to the people by the bishop.

The statement of the office and work of each order was placed before the Declaration (as the questions came to be termed).

The Litany was restored, in conformity with unbroken Anglican tradition and very general usage.

The services for deacons and for priests were set out in combined form as well as separately.

The choice of readings was also varied, as had been the case with each of the three sets of services described above.⁹

The same decade saw the appearance of ordination services from the Roman Catholic Church, the Episcopal Church of the United States of America (then known as PECUSA)¹⁰ and a Methodist

⁸ *Ibid.*

⁹ *Alternative Services Series 3: Ordination Services* (1977: GS 327 and 327A).

¹⁰ *The Book of Common Prayer* (1977), pp. 510–55.

revision of the Anglican-Methodist Ordinal.¹¹ (At certain points the Methodist changes are different from the Anglican.) There also appeared the important statements of the Anglican-Roman Catholic International Commission (ARCIC)¹² and the Faith and Order Advisory Group (FOAG).¹³ All these documents were available to the Liturgical Commission, though this is not necessarily evident from the text. A 'Common Ordinal' prepared by the Churches' Unity Commission also appeared in time for the revision stage of the General Synod's consideration of these services. The drafts of the services were sent to the House of Bishops, and several joint meetings were held between the Bishops and the Liturgical Commission. The drafts were also sent to members of the Churches' Unity Commission, who found very little to criticize in them. In comparison with other services, the General Synod revision committee made few changes of any importance.

Throughout the process of drafting, the shadow of *Apostolicae Curae* hung over the drafters. Every effort was made to provide a set of services which would place no obstacle in the way of Roman recognition of Anglican orders. Hence the stress on differentiation of orders and on the priest's power to consecrate and to absolve. At the same time, consideration was also given to the Free Churches and their views on the ministry in general and episcopacy in particular.

COMMENTARY

(The section numbers are identical for the Ordination of Deacons, Priests, and Bishops. They are different for the combined Ordination of Deacons and Priests).

Title

In the Book of Common Prayer deacons are 'made', priests 'ordered', and bishops 'ordained or consecrated'. The CSI rite extends the term 'ordination' to deacons, though still keeping 'consecration' for bishops as an alternative. The Roman and ECUSA services go the whole way, and simply say 'ordain' for all three. The Anglican-Methodist proposals followed the CSI usage, and so do

¹¹ *The Ordination of Ministers* (1975).

¹² *Ministry and Ordination* (1973).

¹³ *The Theology of Ordination* (1975: GS 281).

the present services. This nomenclature makes it clear that deacons are 'in orders' as much as priests, while differentiating the episcopal order as superior to the other two.

The Preparation (sections 1–3)

Alone among the services of the ASB, Ordination has no introductory sentence. Originally Luke 10.2, 'Pray the Lord of the harvest that he send out labourers into the harvest', was suggested, but was removed by the Synod revision committee.

The Collect (3), which is the same for all three orders, was also the work of the revision committee. It follows the usual pattern of the collects in ASB by praying for all those present; the candidates are prayed for specifically, but not exclusively. All God's faithful people have a vocation and ministry.

The Ministry of the Word (sections 4–10)

The Old Testament Reading (4) for deacons is the call of Isaiah, the relevance of which needs no explanation. It is also read at the combined service for deacons and priests. When only priests are to be ordained, the reading may be either Isaiah 61.1–3a, which presents the priest as evangelist and bringer of comfort, or Malachi 2.5–7, the priest as righteous teacher. For bishops a passage from Numbers is appointed (27.15–20,22) which shows Moses commissioning Joshua by laying hands on him; he is to be over the congregation, to lead them out and to bring them in. The reading underlines the authority of the bishop, which is not over-emphasized elsewhere in the service.

The Psalm (5). Psalm 145.1–7,21 is appointed for priests and for deacons and priests together. It tells of the priest's intention to declare the mighty acts of God, and to tell the story of his marvellous works. Deacons and bishops have appropriate portions of psalm 119: for deacons, vv.33–38, in which God's guidance in the right way is sought; for bishops, vv.165–174: the bishop has kept God's commandments and will sing his praise, but now asks for his help.

New Testament Reading (6). The deacon's reading, which is also read in the combined service, is Romans 12.1–12. St Paul appeals to his hearers to make an offering of themselves, and to make good use of whatever gifts God has given them. The priests' reading is 2 Corinthians 5.14–19, on the ministry of reconciliation, and the bishops' 2 Corinthians 4.1–10, the light of the Gospel and the trials of an apostle.

Gospel (8). For deacons, Mark 10.35–45: the request of the sons of Zebedee for positions of honour leads up to Jesus's saying about the overriding importance of service. Priests (and the combined service) have John 20.19–23, in which Jesus gives the disciples the gift of the Holy Spirit, and empowers them to forgive and retain sins. The bishops' gospel is John 21.15–17, Jesus's charge to Peter to feed his sheep.

The Presentation and The Declaration (sections 11–14)

(Combined service of Deacons and Priests sections 11–16)

The Presentation (11–12). The Gospel is followed by the sermon, not now limited to declaring the necessity of the order of priesthood; and, optionally, by the Nicene Creed. Then comes the Presentation of the candidates; in the combined service those to be ordained deacon are presented first.

The archdeacon is traditionally the person responsible for presenting the candidates to the bishop, but provision is now made for someone else to do this if it seems appropriate, such as the principal of a candidate's theological college. A new feature is that the name of each candidate and the place where he is to serve are now read out. In the Church of England every deacon is ordained to a particular 'title', and this is now given liturgical recognition. Although he is ordained 'to the office of a deacon *in the Church of God*', it is always to a specified place in the Church; and so his ordination is not only set in the widest possible context, but also firmly 'earthed' in one geographical place.

The bishop no longer asks the archdeacon whether he has examined the candidates and found them worthy of ordination. The bishop, knowing full well that this is so, informs the congregation—a more realistic procedure than the traditional one. When the candidates have been presented to the bishop, he in his turn presents them to the people, and asks their assent to the ordination. The people not only assent to the ordination of these candidates, but also promise to 'uphold them in their ministry'. This addition gives some weight to the expression of assent, which otherwise might seem to be something of a formality. The restoration of this ancient feature of the service is a great gain, involving the whole congregation in what is to be done. There is no longer opportunity for anyone to voice an objection, as there is in the 1662 service; but with modern selection procedures and some two years in a theological college, there is plenty of time for objections to be raised, and it would be a great pity to spoil the atmosphere of the

service by allowing them at this stage of a man's training. It is not as though the permission given in 1662 is ever used.

The Presentation of priests is exactly similar. In the combined service (Sections 11–16) it is delayed until the bishop has read a charge to the deacons. The Presentation of bishops is similar in structure, but includes the reading of the royal mandate for the ordination, and a declaration of assent by the bishop-elect to the 'historic formularies' of the Church of England and a promise to use only 'the forms of service which are authorized or allowed by Canon'.

The Declaration (13–14). This part of the service consists of a charge by the bishop setting out the office and work of each order, and a series of questions to be answered by all the candidates. In the combined service the charge to deacons is taken before the Presentation of priests, to avoid moving too frequently from one order to the other.

The bishop's charge is concerned with the office and work of a deacon. His sphere of operations is further defined as being 'within the historic succession of the Church's ministry, as the Church of England has received it'. This provides the middle term between the whole Church of God and the particular parish. His work is then described in terms of service and assistance to the parish priest.

In the case of priests, the 'job-description' is naturally rather different. It covers the liturgical and pastoral duties that are generally held, as in 1662, to constitute a priest's work, but now including the tasks of proclaiming the Word of the Lord and witnessing to the world. The note of service is struck once again, and the pastoral relationship of shepherd and flock is set in the context of the Good Shepherd. After this paragraph follows a modernized version of Martin Bucer's homily in the 1662 service. This puts into a direct address to the candidates the ideas which underlie the previous statement of duties, making them personal and subjective as well as objective. The new note of joy in the service of God's people and love for them makes a welcome addition, in contrast with the rather sombre original.

The office and work of a bishop includes leading 'in serving' (once more!) 'and caring for the people of God'. He shares in maintaining unity and sound doctrine; he is to govern his people, ministering discipline but with mercy.

After these charges follows the Declaration proper (14). Before the Reformation, only bishops were scrutinized during the service. Cranmer, following Bucer, extends the practice to the other orders. This section has no title in 1662, but a rubric refers to the bishop 'examining' the candidates, so that the section has been known in recent years as 'The Examination'. This title, however, gives a misleading idea of the purpose of the section. The bishop already knows the answers to the questions, and there is no danger of the candidates' answers failing to satisfy the examiner. What the candidates are doing is to make a public declaration of their belief in their vocation and their acceptance of its duties. Hence the new name, 'The Declaration'. In these services priests and deacons answer the same questions, even when they are ordained at separate services. The first question allows for the possibility that a candidate may, even at this late stage, feel that he has mistaken his vocation. The second question was the subject of prolonged debate in the preparation of the proposed Prayer Book of 1928, but aroused hardly any comment in 1977. It leaves room for a wide range of belief as to the verbal inspiration of the Bible. The third question requires acceptance of the traditional teaching of the Church of England, as is shown by the use of the past tense, '*has* received it'; while the fourth is a straightforward promise of obedience to those in authority. The fifth question presents prayer and study as means not only of self-improvement, but also as weapons in controversy. Question six provoked more discussion in the drafting of the service and in the revision committee than any of the others. While the priest's personal life must obviously be an example to his flock, the wives of the clergy are no longer content to be moulded by their husbands into a set pattern. The word 'household' was deliberately chosen to avoid infringing contemporary susceptibilities. The penultimate question introduces an ecumenical note, and the last makes a direct personal appeal. The bishop ends the Declaration with a modernized version of the prayer with which 1662 rounds off the questions.

The Declaration in the Ordination of Bishops embodies most of these questions, but includes a reference to exercising authority rather than respecting it, and a completely different question about witness and evangelism, with a further reference to the bishop as leader.

If the candidates are to be ceremonially vested, it may be done now.

The Prayers (sections 15–17)

After a period of silent prayer for the candidates (15), the hymn 'Come, Holy Ghost' is sung (16), and then follows the Litany (17), or

rather those parts of it which are particularly relevant (parts 1, 2 shortened, 3, and 6), with a special petition for those about to be ordained. It is headed 'The Prayers for the candidates and for the ministry of the whole Church', but it also voices the prayers of the whole Church, since it represents the ancient element of 'public prayer' referred to in the Preface to the 1662 Ordinal. The last petition takes the place of the confession in Holy Communion, and is followed by an absolution pronounced by the bishop.

The Ordination (sections 18–19)

The actual ordination in each service combines prayer with the laying-on of hands. An opening section of the ordination prayer praises and glorifies God: in the deacons' service, for sending his Son to take the form of a servant; in the priests' and bishops' (which are here identical), for giving Jesus Christ to be the Apostle and High Priest of our faith, and for sending ministers to build up his Church.

Then follows the formula of ordination, said separately over each candidate as hands are laid upon him:

*Send down the Holy Spirit upon your servant N
for the office and work of a deacon/priest/bishop
in your Church.*

This prayer asks for a fresh descent of the Holy Spirit, as opposed to the medieval formula 'Receive the Holy Spirit', which suggested that the ordaining bishop had the Holy Spirit at his disposal, to allot to each candidate. This formula was too closely linked to medieval 'pipeline' theories of succession from the apostles, and has been generally discarded in favour of a petitionary form. In the new services the importance of the bishop's participation in the rite is safeguarded by the words immediately before the laying-on of hands: 'whom we ordain in your name'.

In accordance with tradition, only the bishop lays hands on those to be ordained deacon, whereas the priests who are assisting the bishop join him in laying hands on the candidates for the priesthood.

The third section of the ordination prayer takes the form of petition for the candidates to be given all that is needful for the due performance of their ministry. In the deacons' prayer, service and teaching are the key-notes; for priests, offering spiritual sacrifices, pronouncing absolution, and proclaiming the gospel. The bishops'

prayer is quite different from the priests' in this final paragraph, which presents the bishop as leader, guardian of the faith, ruler of the household, and ambassador for Christ.

Supplementary Ceremonies (section 20)

After the ordination follows the giving of the Scriptures (20; New Testament to deacons, Bible to priests and bishops), as 'a sign of the authority given... this day' to teach, preach, and minister the sacraments. Curiously enough, the form of words in the bishops' service omits the reference to authority. Bishops may then receive a pastoral staff, and priests a chalice and paten, as symbols of their office, but without any accompanying charge (note 8). The ceremony of vesting the candidates with appropriate robes (note 7) has taken place at this point in recent years (in 1662 candidates are to be 'decently habited' from the start of the service); it may now also be performed after the Declaration (Section 13).

The Communion (sections 21–22)

The Communion service is resumed, most appropriately, at the Peace. A Proper Preface is appointed, and the Postcommunion Sentence stresses once more the theme of service. The Postcommunion collects, different for each order, are translations of the introductory collects of the Roman rite, while the Proper Blessing, like most of those in ASB, was written by Canon E C Whitaker.

Presentation of the Services

In cathedrals and in most parish churches the first part of the service (The Ministry of the Word) is probably best taken at the chancel step. In accordance with ancient tradition, the gospel may be read by a deacon, though he will now be chosen from the candidates for the priesthood. Opportunity may be taken to sing *Gloria in excelsis* either at the entry of the ministers (section 1) or as a gradual canticle (7). At the Presentation care should be taken to ensure that the candidates are visible to the congregation. At section 12 they may turn to face the people for their assent, turning round again for section 13.

At section 16 the bishop says 'Let us pray' to terminate the period of silent prayer. He may delegate the reading of the Litany to another minister, whether it is said or sung; if it is sung, a choirman may intone the petitions. But only the bishop may say section 17. Vesting will take the form appropriate to the candidates.

For the actual ordination, some bishops may prefer to go to the sanctuary. The candidates then kneel at the altar rails, and the

bishop moves along from candidate to candidate. Alternatively, they may kneel where they are, before the chancel steps. Then either the bishop will move along the row, or each candidate will come up in turn and kneel before the bishop for the laying-on of hands. At the ordination of priests, the assisting priests will act as directed by the bishop (note 4).

The giving of chalice and paten is purely symbolic, and only one pair of vessels should be used, which is handed to each candidate in turn and handed back by him. When deacons and priests are ordained at the same service, those to be ordained deacon will be presented first. After the bishop's charge to them, they must make way for those to be ordained priest. At the Declaration both groups answer the questions together. Deacons are ordained first and given their New Testaments before priests are ordained.

The bishop may invite the newly ordained 'to exercise their ministry in the course of the service' (note 4). In the case of deacons, this may include serving and assisting in the administration; priests and bishops may enter the sanctuary and stand round the altar, receiving communion before the rest of the congregation.

The Liturgical Psalter

INTRODUCTION

The psalms were originally composed in Hebrew for use in ancient Israel. Scholars have questioned the tradition that a large number of them were composed by King David (c. 1000 BC) but it is likely that some of them at least go back to this time. Others were composed much later (e.g. Psalm 137, which mentions the exile of the Jews in Babylon in the sixth century BC). It is difficult to be precise about the dating of individual psalms but we can be fairly sure that the Psalter was complete by 200 BC. The psalms reflect, therefore, a period of some 800 years in the life and worship of ancient Israel. A large number of the psalms are hymns of praise to God for his greatness and for his actions in creation or in the life of his people. Others are laments or prayers for help either of individuals or of the nation. There are also psalms composed for special occasions, such as the coronation of the king (Psalm 2), or a royal marriage (Psalm 45), for pilgrimages to Jerusalem (Psalm 122), and for victory or defeat in battle.

In the worship of the synagogue (which eventually superseded that of the Temple) as well as in the private and family observances of Judaism, the psalms continued to be used as formal prayers and as the objects of meditation. When, for example, Jesus and his disciples met in the upper room to observe Passover, it is virtually certain that they recited the Hallel (Psalm 113 and those following). That Jesus knew the psalms intimately may be inferred from his use of them in his teaching as well as from the fact that words from Psalm 22 were on his lips at the Crucifixion.

Since the early Church grew out of Judaism it was natural that the psalms should find an important place in its worship and meditation. The language of the early Church as it spread across the Mediterranean world from Palestine was Greek, and it was a Greek translation of the psalms which early established itself. This translation (whose origin was in Egypt at about 200 BC or a little earlier) was superseded eventually in the Western Church by a Latin translation made from it and called the Gallican Psalter (AD 392). When the great Bible scholar St Jerome (342–420) came to the conclusion that the true text of the Old Testament (including the psalms) was the Hebrew and not the Greek, he made a new Latin translation of the Old Testament from the Hebrew. By reason of the

natural conservatism of the Church (particularly in regard to what was in constant and daily use) his translation of the psalms from the Hebrew was never officially accepted and to this day the text of the psalms printed in the official Latin Vulgate Bible is a translation, not of the Hebrew (as is the rest of the Old Testament), but of the Greek.

This has an important bearing on the psalms in 1662. Miles Coverdale, the translator of this version, was not a Hebraist and he made his English translation largely from the Vulgate or Latin Psalter and consequently his translation is a sort of great-grandson of the original Hebrew. There can be no doubt of the beauty of his version (dated 1593) and it is firmly established in the hearts of people throughout the English-speaking world. There are, however, a number of obscurities and mistakes in it, and some of these are derived from its far remove from the Hebrew original (see Examples A–D pp. 156–9).

In the medieval choir offices particular psalms were associated with particular services (e.g. Psalm 4 with the late night service of Compline); and particular verses or phrases from the psalms were woven, sometimes with great imagination and poetic skill, to form the 'propers' (i.e. variable parts) of the Mass. In the Church of England the psalms have traditionally been recited daily at Morning and Evening Prayer in such a way that the whole Psalter is used in the course of every month. Particular psalms are also used for the occasional offices, such as Marriages, Funerals, and Churchings. Increasingly in recent years there has been a revival of the use of the psalms in the context of the Eucharist, and the new lectionary makes provision for this.

The continuous use of the psalms in the Church as well as in Judaism is a testimony to the universal appeal of these ancient prayers and hymns. They answer to every mood and aspiration of man. Joy, sorrow, hope and despair are lifted to the presence of God. He is made to hear, for example, the joy of the barren woman who becomes the joyful mother of children; the agony of the good man who begins to doubt the worth of keeping God's law; the burning desire for vengeance that springs from love of justice. Before God man meditates upon his mortality and the apparent hopeless finality of death. Above all God is praised in the language of devotion and love for his greatness and power as well as for his consistency and faithfulness in his dealings with his people.

The Psalter of the Alternative Service Book

The version of the psalms adopted for use in ASB was made primarily, though not exclusively, for public worship. It was commissioned by the Liturgical Commission in 1972, with the approval of the then Archbishops of Canterbury and York, and was first published in 1977 under the title *The Psalms: A New Translation for Worship* by Collins Liturgical Publications in co-operation with the Church Information Office. It was finally approved for inclusion in the ASB by the General Synod in November 1979.

An account of the history of the translation (and of the names of the translators) may be found in the introduction to the 1977 edition. In 1977 Collins Liturgical Publications and the Church Information Office prepared and made available (free) copies of a booklet entitled 'The Psalms: A New Translation... Notes on the text'. The booklet, which sought to give an account of the differences between the new translation and that of the Coverdale Psalter in 1662 was distributed to members of the General Synod and was also available to the public upon request.

The Liturgical Commission believed it necessary to commission a new translation for two reasons: first, evidence from a large number of parish churches suggested that there was need for a version that would express the meaning of the psalms clearly in modern English and in a style suitable for use in public worship. Secondly, the psalms were written in Hebrew, and the study of the Hebrew language and the textual problems of the Old Testament has advanced considerably in the past century, and even in recent years. More is now known about the meanings of Hebrew words and the history of the text of the Hebrew Bible; and techniques have been developed for dealing with obscure passages and verses, where it is likely that mistakes were made by scribes copying the text by hand in ancient times. (See Examples C–E pp. 158–60).

A number of principles were adopted by the panel responsible for the new version, and these may be listed as follows.

1. The new version was to be a fresh translation of the *Hebrew* text of the psalms, a decision which involved rejection of the notion of revising Coverdale's psalter. The *Revised Psalter* of 1963 attempted this difficult task, and it has been justifiably praised for its skill in removing some of the obscurities and errors of Coverdale's version. Yet there are very considerable objections both theoretical and practical to such a procedure. A number of formidable difficulties are presented by trying to revise what is essentially an English

translation of a Latin text by reference to a (sometimes very different) Hebrew original. The *Revised Psalter*, bold and imaginative though it is, may be characterized as something of a patchwork (and so it was once described by a member of the Commission which prepared it).

The decision to attempt a fresh translation of the Hebrew original also meant rejecting the proposal simply to convert Coverdale's sixteenth century English into modern English. Indeed, such a procedure would have been impossible without reference either to the Latin version on which Coverdale was dependent or to the Hebrew on which he was not. To have chosen the former course would have had the effect of perpetuating at least some of the obscurities and errors of Coverdale's version; and to have chosen the latter course would have been wrong for the reasons advanced above.

The decision, then, to make a fresh translation of the Hebrew text of the psalms was taken as being the best (if not the only) way to fulfil the terms of the brief laid down by the Liturgical Commission, *viz.* to produce a version in modern English suitable for use in public worship.

2. The panel resolved to undertake the work by a number of distinct stages: first, the Hebrew section of the panel were responsible for indicating with all possible precision the meaning of the Hebrew original; the second stage was for an English scholar to prepare a rendering in an English style and rhythm suitable for singing or reading aloud in church. Such a procedure, it was hoped, would guarantee, on the one hand, the considered opinion of a team of Hebrew scholars and, on the other hand, the consistency of a single English scholar's work, thus avoiding what has been described as 'the flatness of committee English'. Finally, a panel of musicians studied the translation and prepared the pointing for the purpose of singing the words.

3. The Hebrew panel endeavoured to make sense of the Hebrew text wherever possible without gratuitous resort to textual emendation or to lexicographical theories which have not won general acceptance. The meaning of most parts of the psalms is clear; but there are some obscure passages and here the panel did its best to produce a meaningful rendering (see Examples C p. 158). In places where there is clear evidence that mistakes of copying were made by scribes in ancient times, they felt free to make small corrections of

the Hebrew text (see Examples D pp. 158–9). Further, in some obscure passages new lexicographical solutions were adopted but only where there exists reasonable evidence for doing so, and after the panel as a whole were convinced that such solutions were likely to be correct (see Examples E pp. 159–60).

4. In regard to the specific task of providing a version in modern English, the following comments may be made. Although the translation is a new rendering of the Hebrew and not a revision of an older English version, novelty has not been sought for its own sake and use has been made of many phrases from earlier translations (see Examples F p. 160).

The example of the great translators in the sixteenth and seventeenth centuries has been followed and many of the images and idioms of the original Hebrew retained in English. Lively expressions modelled on the Hebrew were thought to be poetically preferable to tired expressions and clichés drawn from the vernacular (see Examples G p. 161). Because it seems right that the psalms in Christian worship should be recognized to be of such antiquity, slight archaisms appropriate to the purpose of poetry are not avoided. On the other hand, the intelligibility of all the English drafts was tested (and particularly on those who were unfamiliar with the older English versions) before they were finally agreed. Every effort, then, has been made to render the psalms into language that the ordinary Christian can understand without reducing its level to the tones of daily conversation, and thereby surrendering the majesty and ineffability of these ancient poems.

5. Because this version is designed primarily for public recitation and singing, the strict letter of the Hebrew original has not been followed, though the meaning of each passage has been translated as faithfully as possible. On occasion, to give singers sufficient syllables to sing, one or two words have been added to a half-verse but these have always been a justifiable expression of the meaning of the Hebrew. Further, where a literal rendering of the Hebrew was obscure, explanatory words, paraphrases or double translations have been employed to convey the full meaning in English. Throughout, the numbering of the verses has been adapted, where necessary, to the structure of the verse in English, though the parallelisms of Hebrew poetry have been preserved at all times, as have been most of the divisions into half-lines indicated by Jewish tradition.

Some verses in this translation are printed in square brackets so that they may be omitted by those who believe their contents to be unsuitable for use in public worship. Most of these verses are those that were bracketed in the proposed Prayer Book of 1928, but a few changes have been made.

The task of producing a new version of the Psalter has been likened to the restoration of an old painting. Coverdale's Psalter in 1662 is justly held in high esteem by many in the Church of England (and not least by members of the translation panel of the new Psalter), and it has been successful over a period of 400 years in inculcating a profound love of the psalms amongst English churchmen. Yet modern knowledge and the techniques of scholarship have enabled us to see more clearly the glories of the Old Testament book of the Psalms; and it is the hope both of the translation panel and of the Liturgical Commission that the new translation will facilitate the continued use of this very special part of Holy Scripture, so long cherished by Christians as the heart of their service of Almighty God.

EXAMPLES

A. Obscurities in Coverdale's version.

1. As soon as they hear me, they shall obey me: but the strange children shall dissemble with me.
The strange children shall fail: and be afraid out of their prisons.

Coverdale, Ps. 18. 45, 46

As soon as they heard me they obeyed me:
and aliens humbled themselves before me.
The strength of the aliens withered away:
they came faltering from their strongholds.

ASB Psalter, Ps. 18. 46, 47

2. The Lord gave the word: great was the company of the preachers.
Kings with their armies did flee, and were discomfited: and they of the household divided the spoil.

Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.
Coverdale, Ps. 68. 11, 12, 13

The Lord spoke the word and great was the company of those that carried the tidings:

'Kings with their armies are fleeing away.'

Even the women at home may share in the spoil:
and will you sit idly among the sheepfolds?
There are images of doves whose wings are covered with silver:
and their pinions with shining gold'.
ASB Psalter, Ps. 68. 11, 12, 13

3. Who going through the vale of misery use it for a well:
and the pools are filled with water.
Coverdale, Ps. 84.6

Who going through the valley of dryness
finds there a spring from which to drink:
till the autumn rains shall clothe it with blessings.
ASB Psalter, Ps. 84.6

B. Mistakes and inaccuracies in Coverdale (when viewed in relation to the Hebrew original).

1. Bring unto the Lord, O ye mighty, bring young rams unto the Lord:
ascribe unto the Lord worship and strength.
Coverdale, Ps. 29.1

Ascribe to the Lord, you sons of heaven:
ascribe to the Lord glory and might.
ASB Psalter, Ps. 29.1

The Hebrew expression denotes 'sons of God(s)'. Coverdale, under the influence of the Septuagint, gives a double translation, 'ye mighty' and (improbable in the context) 'rams'.

2. For the Lord God is a *light* and defence.
Coverdale, Ps. 84.12

For the Lord God is a *rampart* and a shield.
ASB Psalter, Ps. 84.11

The Hebrew word is usually rendered 'sun' (hence Coverdale's 'light').
Here, however, it means 'pinnacle, battlement' and so is translated 'rampart'.

3. Praise him in the sound of the trumpet.
Coverdale, Ps. 150.3

Praise him in the blast of the ram's horn.
ASB Psalter, Ps. 150.3

The Hebrew word denotes a ram's horn. 'Trumpet' is derived from the Septuagint and Vulgate, and not from the Hebrew. 'Sound' (Coverdale) as a translation of the other Hebrew word is weak, cf. 'blast' (ASB).

C. Obscure passages in the Hebrew where the ASB Psalter has tried to find a meaningful rendering.

1 and 2: See numbers 2 and 3 under A above.

3. I will think upon Rahab and Babylon: with them that know me.
Behold ye the Philistines also: and they of Tyre with the
Moriens; lo, there was he born.
And of Sion it shall be reported that he was born in her: and
the most High shall establish her.
The Lord shall rehearse it when he writeth up the people:
that he was born there.
Coverdale, Ps. 87. 3–6

I might speak of my kinsmen in Egypt or in Babylon:
in Philistia, Tyre or Nubia, where each was born.
but of Zion it shall be said:
many were born in her, he that is Most High has established her.
When the Lord draws up the record of the nations:
he shall take note where every man was born.
ASB Psalter, Ps. 87. 3–5

D. Passages in which there is reason to suppose that the Hebrew text is corrupt through mistakes by scribes in ancient times, and where the translation panel felt free to restore it by making small changes.

1. Serve the Lord in fear: and rejoice unto him with reverence.
Kiss the Son, ...
Coverdale, Ps. 2.11f

The word rendered 'son' is likely to be a corrupt dittograph in the Hebrew.

Serve the Lord with awe,
and govern yourselves in fear and trembling.
ASB Psalter, Ps. 2.10

The corrupt dittograph is removed. The Hebrew words represented in Coverdale by 'rejoice' and 'kiss' are given alternative meanings which are more suited to the context and for which there is reasonable (and ancient) evidence.

2. *Free* among the dead, like unto them that are wounded, and lie in the grave.

Coverdale, Ps. 88.4

I lie among the dead, like the slain that sleep in the grave.

ASB Psalter, Ps. 88.5

The Hebrew word in question is emended by the omission of one letter, and by reference to a cognate word in Arabic is given the meaning 'lie'. Unaltered the Hebrew word seems to mean 'free'; cf. Coverdale's 'free among the dead', which makes no sense.

3. If I say, Peradventure the darkness shall cover me: *then shall my night be turned to day.*

Yea, the darkness is no darkness with thee,...

Coverdale, Ps. 139.10f

If I say 'Surely the darkness will cover me:

and the night will enclose me',

The darkness is no darkness with you,...

ASB Psalter, Ps. 139.10f

The Hebrew text seems to have 'and the day around me turn to night' with which Coverdale is at variance. The panel adopted a variant reading which is attested in one of the Dead Sea Scrolls and which gives better sense in the context.

E. Passages in which it has long been difficult to translate particular Hebrew words, and where recent philological methods were thought by the panel to have solved the problems.

1. They *pierced* my hands and my feet.

Coverdale, Ps. 22.17

My hands and my feet *are withered*.

ASB Psalter, Ps. 22.16

Most manuscripts of the Hebrew text have 'like a lion' which must be mistaken. Coverdale's 'pierced' comes from the Vulgate (and ultimately the Septuagint) and knowledge of the gospels may have influenced this rendering. Some Hebrew manuscripts have a variant reading which, because of its resemblance to a word in a related language, has been thought to mean 'be shrunk, shortened', hence 'are withered'. The reference seems to be to diseased rather than tortured limbs. For reasons of metre and sense, this particular phrase is transferred to the beginning of verse 16 (of the ASB Psalter).

2. Who satisfieth *thy mouth* with good things: making thee young and lusty as an eagle.
Coverdale, Ps. 103.5

Who satisfies your *being* with good things:
so that your youth is renewed like an eagle's.
ASB Psalter, Ps. 103.5

The Hebrew word in question has long been a puzzle to scholars and Coverdale's 'mouth' is a guess for which there is no lexicographical support. Recent research has indicated that the word denotes 'being' and was recognised as doing so by Arabic-speaking rabbinic commentators in the tenth century.

3. Whose (sc. Joseph's) feet they hurt in the stocks: the iron entered *into his soul*.
Coverdale, Ps. 105.18

Whose feet they fastened with fetters:
and thrust his neck into a hoop of iron.
ASB Psalter, Ps. 105.18

In recent years it has become clear that the Hebrew word in question sometimes means physically 'neck' or 'throat'. Elsewhere it denotes the inner personality and is often translated in the ASB Psalter 'I' or 'me'. The Hebrew phrase here means literally 'his throat came into iron' whence the rendering 'they thrust his neck into a hoop of iron'. For grammatical reasons the word 'iron' cannot be the subject of the verb 'came'.

F. English words and phrases taken over from earlier English versions of the Psalms and especially from Coverdale.

1. What aileth thee, O thou sea, that thou fleddest?
Coverdale, Ps. 114.5

What ailed you, O sea, that you fled:
ASB Psalter, Ps. 114.5

2. The days of our age are threescore years and ten.
Coverdale, Ps. 90.10

The days of our life are three score years and ten.
ASB Psalter, Ps. 90.10

G. Phrases which have retained in translation the form and structure of the original Hebrew.

1. (Yea,) though I walk through the valley of the shadow of death.
Coverdale and ASB Psalter, Ps. 23.4

The expression '(shadow) of death' in Hebrew is probably an intensive and is comparable to modern English 'a deadly dull sermon'. Since the expression has some suggestion of death, the greatly loved phrase is retained.

2. Thou turnest man to destruction: again thou sayest, Come again,
ye children of men.
Coverdale, Ps. 90.3

You turn man back into dust:
saying 'Return to dust, *you sons of Adam*'
ASB Psalter, Ps. 90.3

Note: 'Return' (Coverdale's 'Come again') means here 'return (to dust)'.

3. ... Serve the Lord with gladness, and come *before his presence*
with a song.
Coverdale, Ps. 100.1

Serve the Lord with gladness, and come *before his face* with songs
of joy.
ASB Psalter, Ps. 100.1

The Language of Worship

The relation of language to religion can be discussed at many levels. Perhaps the most important of these are philosophical and literary: that is, the way in which language expresses (or fails to express) the reality of the unseen God, the concepts of theology and ethics; and the way in which language serves the needs of the worshipping Church. We are concerned here with the second of these: briefly with the English Bible and at greater length with the Anglican Prayer Books.

The main motive behind St Jerome's translations of Scripture into Latin was, by purifying the text, to enhance the Church's understanding of divine truth. Ignorance of the Scriptures, he said, is ignorance of Christ; and knowledge of the Scriptures is the riches of Christ. Wyclif at the end of the fourteenth century translated Jerome's Latin into English in order that 'Christian men and women, old and young, shulden study fast in the New Testament for it is of full authority, and open to understanding of simple men, as to points that be most needful to salvation' (and he attracted clerical complaints that 'so the pearl of the Gospel is scattered abroad and trodden underfoot by swine'). The Reformation translators worked to give the people of God the word of God in language 'understonden of the people'—'I will cause the boy that driveth the plough', said Tyndale to a pretentious prelate, 'to know more of the Scriptures than you do'.

The same evangelical principle underlies almost all translation down to our own day. The debate about Bible language now is not *whether* to translate (or modernize, which is a form of translation), but how best to do it: about the relative merits of the Revised Standard Version, the Jerusalem Bible, the New English Bible, Today's English Version, new versions of the Psalms. The Church's primary concern is a right and full understanding of what God is saying to us for our salvation. Style, connotation, literary association, the evocation of feeling—though ineradicable elements in any communication by word—are secondary. When we consider the Bible as an instrument of worship rather than as a text for theological study, the greatest literary loss in modern translations has been in the Old Testament narratives and (arguably) in the Psalter and Gospels. The greatest theological gain has been in the philosophical books, notably in St Paul's epistles. The ordinary Christian may now understand these, or at least come face to face

with the strictly—and often appallingly—*theological* difficulties, now that the obstructions of Tudor English have been removed. It should be noted that Tudor English was immature, and self-consciously so, as a vehicle for abstract thought; despite the occasional triumphs of men of immense genius like Hooker, Donne, and Milton, it was hardly possible to write good philosophical or theological prose in English until the late seventeenth century.

We modernize the Bible to understand better *what God is saying to us*. The Prayer Books are instruments for *our communication with God*—for our worship. So while the language problems raised by the Bible are like those in any piece of writing in an unknown tongue, the language problems raised by the Prayer Books are unique. In communicating with men, we have to accommodate our audience. A class, a congregation, a political meeting, an infant, a charwoman, a husband or wife: they won't all respond adequately to the same vocabulary, reference, and tone. We have to take account of social status, age, degree of sophistication, relationship, and linguistic 'register', if we want to be fully understood. But we have no measure for the rightness of our communication with God. The solitary man at prayer has to assume in faith that God will hear and understand all that the solitary man is saying (and indeed leaving unsaid) on that man's own terms. The community at prayer assumes that God understands all that they are all saying on all their own terms—a desperate but seldom noticed hazard this, for anyone who sets out to write prayers for others.

The prayer situation is a unique one: an expectant movement of the finite, local and ephemeral towards the infinite, ubiquitous, and everlasting. In this situation we become uniquely aware of the inadequacy of language that T S Eliot speaks about in *Burnt Norton*:

Words move, music moves
Only in time; but that which is only living
Can only die. Words, after speech, reach
Into the silence. Only by the form, the pattern,
Can words or music reach
The stillness, as a Chinese jar still
Moves perpetually in its stillness.

Words strain,
Crack and sometimes break, under the burden,
Under the tension, slip, slide, perish,
Decay with imprecision, will not stay in place,
Will not stay still.

Human language, says Flaubert, 'is like a cracked kettle on which we beat out tunes for bears to dance to, when all the time we are longing to move the stars to pity'. It is perhaps this awareness, and the sense of futility to which it can give rise, that underlies the traditional tabulation of the degrees of prayer, moving upwards from oral prayer (with which most Christians remain throughout their lives) to mental and thence to spiritual prayer or 'prayer of the heart'—to what the Russian mystic Theophan, for instance, calls 'inner prayer, standing with the mind *in* the heart before God, simply living in his presence or expressing supplication, thanksgiving, glorification'—silent, contemplative, or ejaculatory. This is 'high' prayer. Recall the parable of the Pharisee and the Publican. The Pharisee prayed 'with himself' (and so risked missing God altogether), and argued (on very weak grounds) for his justification; the Publican stood with his mind in his heart before God and said simply, 'God be merciful to me, a sinner'; and so, says Jesus, went down to his house justified. So the Greek Church has for many centuries used the Jesus prayer—'Lord Jesus, Son of God, have mercy upon me a sinner'—repeated continuously and with such deep concentration of the faculties that it becomes, no longer a series of utterances, but a state; a response to St Paul's command to 'pray without ceasing'. When the Spirit takes up its home in a man he prays without ceasing because the Spirit prays in him. So whatever he does—even when he sleeps—'the perfumes of prayer will breathe in his heart spontaneously ... "I sleep but my heart waketh" '.

But although the enrichment of the individual soul through mystical experience may, by infection, enrich the community of which he is a part, mysticism is in itself non-social. The general experience of the presence of Christ is in a place where two or three are gathered together; and although there have always been quietist groups in the Church, and silent contemplatives, the common concern for others and for the salvation of the world demands communal utterance. Our common yearning for redemption expresses itself in common petitions; common experience of redemption expresses itself in common thanksgiving; 'when the many really feel themselves to be one body, personal prayer has to expand into common prayer'.

Now when we look at the language in which this common prayer is written—Latin, German, English—at least two features stand out. The first of these is a strong suggestion of monarchic or imperial, diplomatic, and even merely legal discourse, a legacy from the Latin Church. For the Papacy and the Vatican took over the rhetorical and

legalistic style of the Roman emperors, and this legacy has affected liturgical expression first in Latin and then in the vernacular languages. There is a kind of propriety in styling our public prayer of praise and thanksgiving in a high rhetoric, for we speak of God as the ruler of the world, lord of the universe; Christ is heir to the kingdom, king of kings and lord of lords; we are subjects whose duty and impulse are praise, and whose role is suppliant. This primitive, profound, and entirely appropriate mode of expression to some extent runs counter to the traditions of naked simplicity in prayer: not just the brief simplicity of the Jesus Prayer or the Publican's prayer but also that simple utterance associated with sincerity, intensity of feeling, concern and crisis. (The cross-flow of these two traditions—the tension between these two modes of praying—is to be seen, comically at times, in English-speaking churches who will speak of the Prayer Books as artificial, conventional, restrictive, and yet require their ministers to pray *extempore* in public in the diction and style of the King James Bible.)

Secondly: Anglicans (and Roman Catholics) have enjoyed the sense of a language solidly traditional, safe from change and decay, rich in historic association and remote from ordinary speech, capable of sustaining endless repetition without loss of power: a language uniquely shaped for use in a great unique action. It is notable that the original Fellows of the Royal Society founded in 1661, most of them devout men and many of them deeply concerned with both Biblical scholarship and translation, held it as their 'profession to make mysterious things plain'; took as their linguistic standard 'a close, naked, natural way of speaking', reducing all things to 'common plainness'; would probably have been able to translate St Paul with clarity and grace; and yet seem to have accepted the King James Bible and the 1662 Prayer Book, without criticism or reformation, as the instruments of religion, while modernizing the work of Shakespeare. This sense of an established religious language underlies the distinction in many languages between secular and sacred—there are (or were) in the Scottish Highlands both a common Gaelic and a 'Bible' Gaelic. It accounts for the current movement to retain the Latin Mass in general use, and for unease even among the progressive over the vernacular Mass. Travellers in Europe in recent years have heard that priests feel the mystery has departed from the Mass; that they are haranguing God in the market-place.

Yet the cost of the ancient hieratic language (Latin or Tudor English) has to be paid by a missionary Church in a great crisis of the faith; and if a new liturgical language has real power and quality it will in

time become a sacred language—and in time also need revision and replacement. The German or Dutch of the market-place may indeed, when set against the Latin Mass, be too vulgar and unmysterious; but it is half a century since Friedrich Heiler complained that the liturgical prayer of the Mass was no longer common prayer. The cultural act, he argued, has become central; the liturgical prayer interwoven with the act has hardened into a stereotyped formula. And so liturgical prayer is no longer common, although it is built out of prayer which has gone up since the days of the primitive Church. The use of the ancient language has broken the bond between congregation and celebrant: 'the priest prays in the people's name; the congregation do not pray with him, but by themselves', and so become 'dumb spectators' of a mystery performed before them. 'The prayer of the people is now not common but individual prayer... Thus an individual mysticism springs up in the midst of public worship'.

All this has been true of Anglican practice into the last decade, and has had to be resisted as a theological version of 'drift'. But to settle for a vigorous modern vernacular liturgy is only a beginning. The old linguistic patterns, hallowed by association with the action of the Eucharist and 'other rites and ceremonies', keep echoing in our minds and weaken our capacity for truly critical reform. The London vicar is a warning: asked the way to somewhere or other, he said 'Take a bus no. 29', and then musically intoned, 'A twenty-ninth bus'. Such Pavlovian reflexes in religious discourse are common. And even the literate and literary among us are far less sensitive to the nuances and associations of language, far less assured linguistically, than Cranmer and his contemporaries were. We are an age of hearers and viewers rather than of listeners (imagine John Donne trying to get those sermons across in modern St Paul's). This is not one of the golden ages of the English language anywhere (though we old-islanders must always bear the potential of the Commonwealth in mind). Our standard style is low-keyed, plain, flat, drab. And at a deep level—perhaps this is the main reason for our loss of assurance—philosophers and philologists have made the highly literate conscious, almost to obsession, of the ambiguities, inadequacies, and shifting references of language. The matter is not merely academic. This nervousness about meaning is widespread, sterilizing, negative rather than creative; to some, in retrospect, much of the debate over the Anglican-Methodist scheme seems to have been provoked by misunderstanding the nature, limitations *and* potentialities of religious language, and not by theological differences.

There is a main weakness in modern liturgical texts, however, that has little to do with grammar and usage; it has to do with phrasing and rhythm. Of course we must discard decaying splendours in *diction*; of course the linguistic pitch of modern English is lower, its texture plainer, than that of Shakespeare and Milton. But great utterance and deep feeling, both of which liturgy requires, do not depend on *big old words*. Setting aside minor archaisms which can be easily modernized, what do the following passages have in common, and in depth?

Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and whither thou lodgest I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried; and the Lord do so to me, and more also, if aught but death part thee and me.

Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive; and was lost, and is found.

Grant us therefore gracious Lord, so to eat the flesh of thy dear son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us.

As I walked through the wilderness of this world, I lighted on a certain place, where was a den; And I laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold I saw a man clothed in rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he brake out with a lamentable cry, saying, What shall I do?

The secret here, and everywhere in the King James Bible, the Book of Common Prayer, and most of the enduring literature of the West, lies in simple, *live* speech ordered in pattern and rhythm which make the expression seem inevitable. 'The right words in the right order' is a venerable definition of poetry.

It is clear, after years of experiment with the new Eucharistic rite and other main services in congregations large and small, that here is a vehicle which is able to sustain liturgical drama of a high order—*provided* that the clergy work imaginatively with it, and do not read it as though it were a shopping-list. What we have in ASB, as in the passages quoted above, is great or moving substance,

indeed. But we have to create from ASB, in phrasing, emphasis, and variety, what we have been accustomed to feel in our early literature: a surge of music, of profound feeling rhythmically expressed, which carries the substance on and up to almost unbearable climaxes. This *can* be done, especially at the centre and close of the Order for Holy Communion: 'The Lord is here ... It is indeed right ... Therefore with angels and archangels...';

*... renew us by your Spirit,
inspire us with your love,
and unite us in the body of your Son,
Jesus Christ our Lord.*

*Through him, and with him, and in him,
by the power of the Holy Spirit,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:
Blessing and honour and glory and power
be yours for ever and ever. Amen.*

*Father of all, we give you thanks and praise, that when
we were still far off you met us in your Son and brought
us home. Dying and living, he declared your love, gave
us grace, and opened the gate of glory. May we who share
Christ's body live his risen life; we who drink his cup
bring life to others; we whom the Spirit lights give light
to the world...*

'The Lord fashioned man a beautiful, breathing instrument, after his own image; and assuredly he himself is an all-harmonious instrument of God, melodious and holy.' The ancient Greeks saw harmony as the invisible structure of the universe, binding earth and heaven. They were right, and the thinkers and poets of the Church took up their truth in a superb literature of worship. The words of our liturgy, no less than our music, relate us to one another in Christ; they are imperfect human echoes of the 'angelic symphony' that sounds for ever in the ears of God ('with angels and archangels ... we proclaim your great and glorious name ... Heaven and earth are full of your glory'), and unites us with the whole company of heaven.

*Words, after speech, reach
Into the silence. Only by the form, the pattern,
Can words or music reach the stillness...*



Since 1965, when the Prayer Book (Alternative and Other Services) Measure was passed, the Church of England has experimented with many forms of service alternative to those in the Book of Common Prayer. The main result of all this experiment has been the Alternative Service Book 1980. The Liturgical Commission has now prepared *The Alternative Service Book: A Commentary* in the light of its experience in compiling the services, drawing on the valuable Introductions which accompanied them when presented initially to the Convocations and the House of Laity and subsequently to the General Synod. The Commission also indicates how the services have been modified in recent years in the light of experimental use.

We commend this **Commentary** to the Church, in the hope that it will encourage both clergy and laity to study the new Service Book with care, and enable them to use it profitably for their own spiritual well-being, to the glory of God and for the furtherance of His Kingdom.

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